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Answeres to certaine Novations
desired by some to be embraced by
the reformed Church. Some defend one
part, others another part of these nova-
tions: In this treatise their chief obje-
ctions are turned into Questions.

Luke 9. verse 26.

Whosoever shall be ashamed of me, and of my words,
of him shall the Son of man bee ashamed
when he shall come in his glory, &c.



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CHAPTER I.

Against usurping privie meetings, for exercising
ministeriall dueties, pretending mutuall edi-
fication: as also of night meetings.

Question.

MAY We not at all times, and in all places convocat
people for mutuall edification, not seeking libertie
of their Pastours, as did the apostles and disciples?

Ans. Not only men not called to preach, but also
Pastours and Preachers may not doe it. 2. The apostles
and disciples might lawfully preach publicly & privarly
in all places, without usurpation, for none other had the
ministerial charge but themselves. 3. Preachers lawfully
called by men first teaching true doctrine, and after wards
they turne apostats or hereticks; thereby they losse the
right of a lawfull calling, for God sendeth none to
teach errors and heresies, and men have no warrand of
God to call them. These apostats and hereticks are be-
come usurpers of the places whereunto they were cal-
led, and therefore sound teachers may convocat privie
meetings in these paroches without their warrand, and
without usurpation. But it is usurpation to do so in the
paroches of sound teachers. 4. Paul forbad *Timothie*
to lay hands upon any suddenly and that hee should not
be partakers of their sins, *1 Tim. 5. 22*. Women may not
speak publictly, *1 Cor. 14*. They may teach younger wo-
men privatly, *Tit. 2. 3*. and they who admit men untry-
ed, unqualified, and without imposition of hands, are
partakers of all their sins, heresies and abuses, which they
bring into Gods church. 5. The apostles themselves

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might

might not preach in any place uncalled. The Lord forbade them to go to the Gentiles, and to the cities of Samaria, and bade them go to the lost sheep of the house of Israel, *Mat. 10*. But after his resurrection he sent them to all nations, *Mat. 28*. *Paul* (*Act. 20*) biddeth Pastours take heed, not to other mens flocks, but over which the holy Ghost made them overseers. The Spirit suffered not *Paul* and *Timothie* to preach in *Bithynia* and *Asia*, but in *Macedonia*, *Act. 16. 6*. Many pretend private meetings, but they plead for publick meetings under this name.

Quest. How are they publick?

Ans. In respect of persons, place, and manner of exercise. 1. The persons are not of one familie only, nor two or three of sundrie families, meeting occasionally, but oftimes many families, and persons of diverse families towns and parishes, &c. their number exceeding sundrie parishes. 2. The place though it be a chamber, or house ordained for private uses, yet they make them publick houses, appointing them for ordinarie publick meetings and publick exercises: Churches are for no other respects made publick houses. 3. The exercises are publick in their usage: for they doe not every two and two, or two and three, or three and three confer privatly together, but one speaketh to all the rest, and oftimes many speake one after another: So these meetings are more publick then ours, where only one or two speak publickly.

Quest. Can the privie meetings of two or three usurpe the ministeriall charge? *Ans.* Two or three may usurp over the dignitie and office of kings, as really as two or three thousand, though the usurpation of a greater number be more

more notable. If they appoint one of their number continually, or every one their time about to be king over the rest, prescribing and executing lawes, and receiving royall honour and obedience from the rest, not being deputed by the lawfull king to that effect, it is usurpation. *Paul, Rom. 13. saith, There is no power but that which is ordeined of God:* yet without usurpation we may admonish and counsell one another to do all civile duties. Such usurpation may be in every jurisdiction of princes, rulers and magistrats, &c. So in the ecclesiasticall jurisdiction, if two or three establish an ordinarie custome of preaching, and of doing ministeriall duties, whether one alone, or every one their time about do the charge, they not being deputed, nor warranted by the ordinarie pastor, it is usurpation. In a well ordered citie the citizens suffer none to encroach upon their callings, liberties, and priviledges: much lesse should such abuses be tolerated in a well ordered church. 2. Pastors may preach both privatly and publicly in their own parishes. If in their infirmitie, absence, or lawfull distractions, they imploy others in their places, it is a lawfull calling. 3. Men may teach their own families, it is warranted by God, though like *Abrahams* familie, 318. souls dwell together. 4. All other meetings should be occasionall, not hindering familie worship, nor ordinarie publick worship, nor the duties of servants to their masters, of children to their parents, and wives to their husbands.

Quest. What meetings are occasionall?

Ans. Such as are not of set purpose appointed for ordinarie ministeriall exercises, but when by the providence

dence of God men meet for other occasions, either civile or ecclesiasticall, as 1. when two or three together take occasion of the publict preachings in the Sabbath, to repeat the things they have heard: 2. They may edifie one another going together unto churches. 3. Within the churches, before the publict exercises begin, and between preachings, and when they are ended. 4. At the preaching men may stir up one another unto attendance by example and exhortation: 5. Returning home they may use conference. 6. Walking or sitting in the fields. 7. Meeting two or three together at markets or publict places. 8. Eating or drinking together. 9. In buying or selling together their speeches and purposes should favour of holinesse, and of a godly conversation, and of a good conscience. 10. Labouring together in a calling, and in all honest exercises. 11. Going to wars together. 12. In doubtfull matters enquire at their pastors, or other learned men. 13. At publict catechising men may learne, hearing the answers; also the preachers should cause some rehearse conceived and set formes of prayer, that others may learn to pray, and schoolmasters should do so to their disciples. 14. And by missive letters, as the Saints did edifie one another in the primitive church. 15. And sailing together. 16. Ryding or travelling on journeyes. 17. Meeting at burials. 18. At extraordinarie feasts. 19. At familie worship catechise them, teach them to pray, interpret obscure passages of Scriptures, take an account what they have heard at publict preachings. If any occasionally come in, he may hear these exercises. 20. Visiting the sick, the fatherlesse, the prisoner, the afflicted.

flitted. 21. Visiting friends and acquaintance. 22. By a godly life & conversation, good example edifieth dayly.

Quest. *Do not the Scriptures Warrant us to meet ordinarily, for ministeriall exercises, and mutuell edification, as Hebr. 3. 12 Exhort one another, while it is called to day. Heb. 10. 25. Let us consider one another, not forsaking the assembling of our selves together, as the manner of some is, exhorting one another, &c. 1 Pet. 4. 10. As every man hath received, even so minister the same one to another. 1 Theff. 5. 14. Warn them that are unruly, comfort the feeble minded, support the weak. Coloss. 3. 16. Let the Word of God dwell in you richly, in all wisdom, teaching and admonishing one another.* *Ans. 1.*

Such places perswade mutuell edification, which may sufficiently be done at the foresaid occasions: but no scriptures do warrant the usurping meetings: Gods word rather terrifieth from such usurpation and boldnesse, as is scene in *Vzza*, smitten to death for touching the ark, and king *Vzzia* smitten with leprosie for offering incense. The earth swallowed up *Korab* and his companie, which were Levites, for seeking the Priesthood; *Numb. 16*: The sons of *Sera* were wounded, by one possessed with a devill, for usurping the apostolick charge: these offices were good, but the persons were not called. *Moses* sent of God to *Pharao*, fearing his own weaknesse, desired the LORD to send another: But now men, neither sent of God, nor fearing their weaknesse, usurp the charges of others. 2. In *Hebr. 10. 25.* the apostle forbidding to forsake the assemblies, speaketh not of usurping meetings, but of meetings where the apostles and preachers lawfully

fully called were present, wherein the people exhorted one another to observe and practise such things as were preached; and the people asked resolutions of their doubts from the Preachers: As, *What shall we do to be saved? Are they many that shall be saved? How often shall I forgive my brother, unto seven times? What shall be the signes of thy coming, and of the end of the world* Declare unto us this parable, &c. *Matth. 18. and 24. Act. 1. &c.* yea oftentimes men did forsake the assemblies where Christ preached.

Qu. God giveth not men talents to be hid up, but to be usefull to others. Ergo men should assemble for exercising their gifts.

Ans. 1. Doubtlesse Korah, and the foresaid usurpers had gifts which they could make use of, but they had not a calling. 2. Men wanting a particuler calling, may sufficiently use all their gifts in their generall calling, and Christian conversation, at such occasions as are forementioned. 3. Because some can govern a kingdome, shall they therefore take to themselves royall jurisdiction and government. 4. Gifts are not hid up, if men be willing to use them, as God offereth occasion: if no occasion be offered, thy readie and willing intension excuseth thee, thy gifts are not idle, if thou gaine thine own soul by them. *Quest.*

The gifts of every member should redound to the whole mysticall bodie of Christ, Therefore wee should convocat many to be partakers of our gifts. *Ans.*

A hurt finger disquieteth the whole bodie: if it be cured the whole bodie is eased; so he that doeth good by one member of CHRIST, doth it to all: yea CHRIST esteemeth it done to himself.

Quest.

Quest. Should wee not edifie mutually, seeing it is said in Zacharie, 8. 21. The inhabitants of one citie shall go to another, saying, Let us go speedily to pray before the Lord of Hostes, and I will goe also, &c. *Answ.*

Are these either private or usurping meetings, when they go openly to worship in the temple, as Gods people did yearly at the three great feasts: So do the people of sundrie townes in diverse kingdomes go together into one church. 2. Is mutuall edification hindered, when thou art forbidden to doe it in an usurping way, having lawfull occasion beside: you may thus say, Wee hinder you to live, because we forbid you to live on roberie and thift, having sufficient lawfull means beside.

Of night Meerings.

Quest. *MAY* wee not meet for mutuall edification in the night time, seeing the Apostles practised in Act. 12. When Peter came to the house of Marie, and Act. 20. Paul preached untill midnight.

Answ. Usurping meetings are neither lawfull day nor night. 2. In time of persecution, and when Gods church was not in a settled estate, the Apostles and Disciples might lawfully meet privily and publicly, both day and night, without usurpation, for none had the charges but themselves. At that time it was extraordinarie that people heard any preaching at all; therefore they spent both the day and the night in hearing, not knowing of the like occasion againe. Paul preached never so long at Troas before nor after, and hee departed on the morrow. The people convened occasionally at the house of Marie, because of the present persecution, to exhort one another unto courage and constancie, and to pray for the deliverance of Peter, and other persecuted Saints. 3. You have dayly occasions of publict preaching, *Veritas non querit angulos*, the Truth and the Professors thereof seek not to be: imployed in corners and secret places, if they can finde commodious publict places, though persecution may chaffe them unto secret places: But you affect secret

secret places, when you haue sufficient publick; it bewrayeth that your novations agree not with the truth.

Quest. What offenses are effected by the usurping priuie meetings?

Ans. They haue no warrand of God, but the charge of ordinarie publick and priuie meetings, for religious exercises are committed to ordinarie Pastors, and familie exercise to the Masters of families, or their deputies. The Lord said, Math. 10. *That which I tell you secretly, proclaime you on thee house tops.* Many things are more lawfully done in persecution, and apostacie, and in the beginning of a church, then afterwards in time of peace and libertie. 2. They bewray some unwarranted exercises, and though the exercises be lawfull in themselves, yet this secret usage of them in time of libertie shameth them, as if they were works of darknesse: the enemies of the truth haue a fit occasion so to judge of them, and to slander the profession. 3. The fruits of privat meetings, which they call mutuall edification, are not greater knowledge of Gods word, and more devotion, and holiness of life, then all these who are content of the lawfull ordinarie meetings, but they are greater ostentation of these things, and the contempt of such as follow not their courses; the contempt of sundrie religious exercises, allowed by God in his word as set formes of prayer: privat prayer in the pulpet, and in publick places, &c. They spread abroad erroneous novations, people forsake their own pastours, who preach against these novations, leaving their churches almost emptie, and they follow other preachers who countenance their errors; they so disgrace the Ministrie, that their travels can do little or no good to their own flocks. 4. Thus they disgrace the ordinarie publick meetings, as if they were but ciphers, and unprofitable for edification; thereby they cause a schisme, but they are called schismatics who refuse to be schismatics. 5. They skar pagans and hereticks from conversion, who think that they meet for some lewdnesse and filthinesse, which they dare not do openly. 6. Hereticks at such meetings (the Gospel hauing libertie) wont to spread abroad their heresies; who could censure them? for none knew what they taught, untill that so many were infected, that their errors could be no longer kept secret, and then they professed them openly. 7. The papists in Scotland did meet privately for idola-

trous

trous worship, whereby they made way for the power of prelates that they began to obtrude their traditions publicly. 8. Though the brazen serpent was a divine ordinance, yet when they became a mean of dishonouring God, and of spirituall hurt to the people it was destroyed: So though privie meetings were tolerable in time of apostasie, yet when they now bring forth such bitter fruits, they should be abolished. 9. The *Patriarchs* themselves were priests, untill that the Leviticall order was established, but afterwards king *Uzzia* was punished for offering incense. *Bezaleel* & *Aholiab* might touch the ark, and look into it, when they were making the vessels of the tabernacle, but after the consecration of these things they might not touch them, nor look into the ark no more then *Uzza* and the *Bethshemites*. So it is usurpation to use such meetings, when a lawfull publick order is established.

Quest. If the generall assemblie establish such meetings, can they be hurtfull?

Ans. If the kings and people of Israel had established a libertie, that the people might choose rulers and judges over the whole kingdome, whensoever they pleased, nevertheless that they had kings. If much treason and usurpation was committed when the king only rules, much more should be committed by the multitude of rulers: So when the publick ministrie is so condemned, before the establishing of such meetings, much more should it bee after all should be in confusion; neither civile nor spirituall rulers should keep people in order. 2. If a Lord send for some unruly servants to do some service, they come to him passing through their neighbours standing corn, though many plain passages bee beside: if any reprove them for treading the corn, they accuse the reprovers as enemies to their Lord, & to his service, because they are forbidden to go to him in an unlawfull & backward way and they prove that their Lord bad them come that way only, because he bad them come to him: So the defenders of privie meetings accuse their brethren as enemies to mutuall edification, because they forbid them to do it in an usurping way, having sufficient lawfull occasions beside: they prove that they should doe that dutie in an usurping way, only because Gods word biddeth them do that dutie. 3. *Salomon* sayeth, *Proverb. 9* *Stollen waters are sweet, and bread eaten in secret is pleasant:* So secret meetings a stollen worship, unwarranted novations, and usurped exercises are so sweet to some, that they confesse,

that when they are wearied with labours in the day, yet they spend a long time in the night at these meetings, without sleeping, which they can not do at the ordinarie publick exercises of Gods worship in the day time. Naturally all men are inclined to obey humane traditions, more strictly than Gods ordinances. One preaching at the privie meetings is sweeter then many in a lawfull ordinarie way and many come together for privie prayers, who abhor the ordinarie publick prayers: So papists keep the festivall dayes of Saints more solemnly then the Lords Sabbots. 4. Some make this habilitie of night-waking an argument to prove the lawfulness of privie meetings, and night-meetings: But it may as well prove the lawfulness of theft and of whoordome, which are done in the night by men who watch for that end; And papists who watch in the Canonickall hours of the night, shall as soone prove that poprie is lawfull.

Q^y. Should not familie worship also be reiected, because men meet privily therein?

Ans^r. Not, for 1. it is Commanded of God, Deut. 4.9, 10. & Deut. 11. 18, 19. Psal. 74. from 1. to 8. the usurping meetings have no such warrant, and therefore can not look for such a blessing. 2. Families professe their meetings before all men; they hinder none to come and try their exercises; but none come to the usurping meetings, untill they be tryed to be of their opinion.

Quest. Dost not Gods Word warrant all privie meetings, for religious exercises, saying Be instant in season, and out of season, 2 Tim. 4. 2.

Ans^r. 1. That warranteth not people of civile Callings to preach, nor that Timothee should leave his own kirk at Ephesus and encroze on other mens charges: He must teach in season, and out of season, that is, at ordinarie and extraordinary occasions, only where he is called. 2. The apostles might not teach in Bithynia and Asia, Act. 16. 6, 7. nor among the gentiles, untill they were called after the Lords resurrection, Mat. 10. 6. & 28. 9.

Quest. Is it not more comely thus to meet for edification, then to meet ordinarily for excessive drinking, and idle conference, as some Preachers have done?

Ans^r. Both are unlawfull and excessive: the one exceedeth the limits both of their Christian calling, and of their particular lawfull calling over other mens charges; the other exceedeth the necessarie and lawfull use of Gods benefits. 2. Thus Josephus surnamed Iustus, who was not chosen with Mithias to

be an apostle, and the sons of Seæva might say, It is more comely to be an apostle than to betray Christ as Judas did; his offence could not warrand them to doe that charge, neither can the offence of Preachers justifie such usurpation. Because the sons of Eli abused their callings, should Uzza and king Uzzia therefore doe the office of the priests. 3. Women may not speake publicly: but if men would preach, let their gifts first be tryed, and let themselves receive imposition of hands by the Ministrie.

Quest. May not two or three meet for private prayers ordinarily?

Ans. One person alone, or one familie alone may pray privately and ordinarily, Gods word warrandeth both; and if any come into the familie occasionally, he may pray and use familie exercise with them, the Christian calling warrandeth it: But persons of sundrie families may not meet ordinarily for that end; It is usurpation, because the publick Preacher or Reader only should convocat persons of diverse families for divine service, or in their absence they should depute another; seeing the charge is theirs, nothing should be done of that kinde without their concurrence. When there is no publick Ministers, by reason of apostasie and persecution, the people then without usurpation may provide for themselves; and likewise when people dwell far distant from Churches. If a Pastour want a Reader, he himself should do the office, or cause one do it with advise of his people.

CHAP. II.

Some forbid fathers of families to interpret any passages of Gods word to their domesticks,

Quest. Should the fathers of families interpret any Scriptures to their domesticks? Shall not their ignorance breed error and heresies, making a false glosse on Gods word?

Ans. They should teach them, making a true glosse, & to that effect they should frequently hear preachings, read and confer with others, and enquire of their Pastors the meaning of doubtfull Scriptures; but some idle pastors labour not to understand the Scripture, and would discharge this exercise, because they can not resolve such doubts

doubts: 2. Their sympathie with the papists bringeth the same arguments, for hiding the light of Gods truth: for the papists say, that laiks should not read the Scriptures, least their ignorance Breed error and heresies. 3. Heresies were never bred, but by the ignorance of publict preachers. The opinions of private men were never so much regarded that men would follow them, to strengthen their heresies. 4. Paul speaketh of a Church in the house of Nymphas, Col. 4. 15. and in the house of *Aquila* and *priscilla*, Rom. 16. 5. Could these be kirks without interpretation of the word. 5. Many by frequent catechising and teaching their domesticks, became learned publict teachers, *Qui docet indoctos, &c.* 6. The neglect of such holy exercises rather breedeth hereticall opinions both in private and publict persons. 7. Iudge not before the time: publict Preachers are not censured and condemned, untill their heresies be known, so should private men be used; and though some were guiltie, yet the exercise it self is lawfull and profitable to such as use it well. Should planting of vines, and publict preaching be discharged, because *Noah* and *Lot* were drunk with wine, and *Arrius* turned an heretick? 8. Hirelings, like papists, would have people ignorant, least too much knowledge make them take nouse of the ignorance, errors, and lewdnesse of their teachers, they are not like *Paul*, who wished that *Agrippa*, and all that heard him, were like him in all things, except his bonds. *Act. 26.* and *Moses*, *Numb. 11.* wished that all the people were prophets. 9. By these exercises publict preachings are better understood, which faithfull Pastours should desire.

desire. 10. He that careth not for his familie in temporall things, is worse then an infidell: if hee neglect spirituall things he is no better.

Quest.

Who calleth private men thus to teach their families?

Ans. GOD in his word, as *Deut.* 4. 9, 10. and *Deut.* 11 18, 19. they are commanded to teach them, sitting in the house, walking in the way, lying down and rising up. The *Psal.* 78. from 1. to 8. biddeth men teach their children in all ages the testimonies and works of GOD. Where are they written, if not in his word? How can they teach them, if they show not their meaning? This command is not ceremoniall but morall. The first command willeth both parents and children to do their duties: Naturall parents should also be spirituall parents, in bringing up their children in nurture, and in the fear of the LORD. How can children fear GOD, without the knowledge of his word, see *Ephes.* 6. 4. 2. When Paul desired aged women to teach younger women Christian duties, hee made not humane philosophie the ground of their instructions, but GODS word, saying, *That Gods word bee not blasphemed Tit.* 2. 5. Of the duties of familie exercise see the preceeding chapter, in the answers to the fourth question.

CHAP. III.

They forbid all set formes of prayer.

Q *What is a conceived form, and what is a set form of prayer?*

Ans. All set formes are first conceived, being formed according to his conception that prayeth; then if any ordein them to be used again, how often so ever, 1, 2, 3. dayly, &c. so far are they set formes, because they are set & appointed for a more frequēt use, 2. When Christ in the garden

garden prayed thrise, using the same words, *Matth. 26.* at the first expression it was a conceived prayer, but afterwards a set form, which he set and ordeined to be said againe at two diverse times. 3. If people concur, using the words of him that conceiveth, it is a set forme to them, for they conceive it not, their concurrence is a second expression of the prayer, it is first expressed by the conceiver.

Quest. *Do none pray nor wrestle with God by the Spirit, but in a conceived forme?* *Ans.*

God commanded the high priests to blesse the people in a set form, *Numb. 6. 24.* Is not Gods Spirit the inditer of all Gods word? 2. When the Israclites in the wilderness began any journey, at the raking up of the ark *Moses* said, *Arise O Lord, and let thine enemies bee scattered;* and when the ark rested, hee said, *Return O LORD, to the thousands of Israel,* *Numba 10.* Our LORD in the garden said thrise a set form: and albeit the Euangelists differ in repeating the words of his prayer, because they only pointed at the matter thereof: yet *Mark* at his second, and *Matthew* at his third prayer, affirm that he said the same words; and on the Crosse His complaint was words of the psalme 22. 1. *My God, my God, why hast thou forsaken me?* and His last prayer on the Crosse was words of the psalme. 31. 5. *Into thy hands I commit my Spirit.* Hee had never a greater presence of the Spirit, nor a greater wrestling with God, against the sense of his wrath; against Satan, death, hell, and all the power of darknesse, which he overcame by the same Spirit, who never left him in his greatest egonie. 4. *Paul* in the beginning of ten Epistles, said, *Grace be unto you, and peace from God the Father,*

ber, and from the Lord Jesus Christ, they say he might well do it, writing to sundrie people: Thus they yeeld that some way he might have the Spirit, using a set form; but he wrote two epistles to the *Corinthians*, and two to the *Thessalonians*, using this salutation, and two to *Tymothie*, using another salutation. 5. In psal. 57. 1. are the words, *Be mercifull to me*, twice repeated. In psal. 68. 1. the foresaid words of *Moses* are repeated. In psal. 80. is a set forme thrise repeated, viz. *Turn us again, O Lord, and cause thy face to shine, and we shall be saved*; this is insert among conceived prayers. In psal. 136. which was dayly sung in the temple, *1 Chron. 16. 41.* is a set form of praise 26. times repeated, viz. *for his mercie endureth for ever*. They who reject set forms of prayer, use often this set form of praise in meter, which is but a paraphrase of the text; as the set forms of prayer are paraphrases of the *Lords* prayers. 6. Christ who best understood the Spirit of prayer, heard and accepted the devotion of the people, crying, *Hosanna*, or, *Save now, I beseech thee*, taken out of the psal. 118. 25. which the *Hebrews* affirm was yearly said at the feast of tabernacles: and *Matthew 21.* sheweth, that they often repeated the words, both before they came to the temple and also within it. The pharisees in their hypocrisie were offended thereat, but Christ defended and commended it. 7. The last prayer in the Scripture is a set form, praying for the coming of Christ, *Revel. 22. 17. 20. The Spirit and the Bride say, Come*, that is, the Spirit seeth in the church, viz. the regenerate, teaching her to say, *Come*: And *John* hiddeh them that hear this prophesie, say, *Come*, and *John* himself prayeth in the full sentence, saying, *Come Lord Jesus*. 8. Set formes of times seeme

to have more of the work of the Spirit then conceived forms, for after their first conception, other godly men, moved by the same Spirit revise them; they reteine the materiall, and cancell the superfluous, and they alter and supplee words needfull: Thogh Gods Spirit enable men to pray, yet He suffereth humane frailtie to bee seene in their prayers, to humble them, he giveth no perfection of graces in this life, conceived prayers are not so well tryed, though some boast much of them in contempt of set formes. *Quest.* Are any so infirme, that they have need of set formes, more than of conceived formes? *Ans.*

Negligent pastours never try it, neither know they that many people never understand, nor can imitate conceived formes, because themselves, and others whom they take notice of can conceive, they think that all men can conceive. But these following among others have more need of set formes, then of conceived formes: 1. Some weak Christians of a honest life, and of good age, could never remember all the Lords prayer, as their Pastours affirme, who diligently taught them: If they cannot remember a few words often repeated, much lesse varietie of words never twice repeated, 2. Others learned the Lords prayer, but cold do no further, 3. Some learned also set formes, by frequent hearing of them, but could never conceive. 4. Some using set formes a long time, in end became able to conceive once in the day, and they also used dayly a set form for the weaker sort, 5. Some children could pray nothing at all, untill they had used set formes, but afterwards they conceived. 6. Some by a distempered brain can not conceive when the disease rageth, but at other times they conceive; few congregations

ons want some of these, if they have not all. 7. It is a very eloquent and powerfull prayer with God, if a humble heart groan under the burden of sin, with faith and fervent desires of mercie and sanctification, though they can scarcelie expresse three words, without these all varietie of words and conceptions is but babling. *Moses* at the red sea, and *Anna* at the house of the Lord in *Sbilo*, prayed in the spirit of prayer, not uttering one word: He is a blinde judge that measures inward grace by outward eloquence.

8. If there were but one of those weak ones in a congregation, a faithfull Pastor should use set formes to teach them to pray for their private use: they are cruell and mercilesse shepheards who neglect the weak ones in a matter so needfull for salvation. 9. And when they are helped, with a better conscience they may conceive for the stronger sort.

Quest.

When I use set formes, men esteeme basely of my preaching, & account me unlearned, if I expresse not varietie of meditations.

Ans. But when you conceive in the prayers following, they will change their thoughts. 2. For your estimation should you suffer the weak ones to perish, not teaching them to be acquainted with God by prayer. 3. The disciple is not above his master; the Lord and his apostles used set formes, not fearing contempt, you should do the like. Quest. *When the Lord taught his disciples to pray, he said not Use these words, but, Pray after this manner.*

Ans. The Evangelists write both to be after the Lords meaning, for *Math 6.* saith, *Pray in this manner: Luke 11.* saith, *When you pray, say, Our Father which art in Heaven, &c.* The speech of *Matthew* who did first write the Gospell, cannot be the interpretation of the speech of *Luke*, who

had not as yet written it; for the custome of the Scripture sheweth, and the order of nature requireth, that the interpretation should bee given after the obscure words, but not before them. 2. If the Lords prayer containe things needfull for us, we may use the same words, to expresse the same things, which CHRIST the Wisdome of the Father used: If it signifie not things needfull, it were a fools sacrifice to pray after the manner thereof, seeking things needlesse. 3. Therefore modest Christians more wisely do conclude their own prayers with it, acknowledging thereby it to be more perfect and significative, than any prayer conceived by sinful man. 4. Some call it hard and obscure, Preachers should explaine obscure Scriptures, chiefly which are dayly in use. If thou think it obscure, thou canst not form a prayer like it, nor imitat the thing thou knowest not; neverthelesse use this prayer, for the Lord unto whom nothing is obscure, knew that it meant things needfull for thee, and pray the Lord to hear thee after his own meaning in it. 5. Some strain out a gnat, and swallow a cable, abhorring all set forms of prayer, and yet after Divine service they say the blessing in a set forme;

Quest. It is not mentioned in Scripture, that the apostles said the Lords prayer, Ergo we should not say it.

Ans. Charitie should perswade us that they obeyed the Lords commandment in using it, seeing no Scripture saith the contrate: Many of the apostles had they never faith and repentance, nor the love of God, and honoured they never their parents, because particular mention of these things are not in Scripture.

Qu. Is it not a tautologie to conclude our prayers with the
Lords

Lords prayer, seeing we haue prayed for the same thing alreadie

Ans. A tautologic is a needlesse repetition of the same words or mater, but when we repeat the same things, to show the vehemencie of our desires, it is not needlesse. 2. A conceived prayer repeateth oftimes the same mater though it change the words. 3 To this effect, the Lord in *Matb. 6.* after the Lords prayer, taught us to say the word *Amen*, which summarly includeth in it the whole prayer. 4. Every repetition includeth in it self a new complaint, as if you would say, I am not sufficiently sensible, nor cōforted in the assurance that my former words were accepted, therefore I pray again for the same things No man hath power and authoritie from God, to abrogate or despise any form which Gods word approveth.

Quest. If we use set formes, we should only use the Lords prayer, for no other forme is enjoined to us. *Ans.*

The apostles also used other set forms, and so do we: they spake by the Spirit in using them also. *Quest.*

In *Numb. 6.* the Lord said, *Thus shalt thou blesse, that is, in this manner: Hee said not, Use the same words. Ergo the Priests used not a set form of blessing.*

If thus import the same sense, then it is a set form of sense: why may not the same sense have the same words? seeing the words are a manner of speaking, as the sense is a manner of signification: no words can better expresse the same sense, then the words that Gods Spirit hath dictated. 3. The text sheweth that the priests should have used the same words: for the Lord saith, *Thus shalt thou blesse, saying, The Lord blesse thee.* they are bidden say, *The Lord blesse thee*, this is the manner how they shall blesse. 4. Albeit the priests had used only conceived words, yet the despisers of set formes blesse only in a set forme.

Quest. What call you fained prayers? Are they lawfull?

Ans.

Ans. Both prayers and divine praise are stinred, when men willingly reject the full libertie of using them which God hath granted. God in his word hath given us alike warrand and libertie, to use both conceived and set forms of prayer, hee that rejecteth any of the two, stinteth to himself the form which he useth, and restraineth the libertie which Gods Spirit hath granted in rejecting the other form. The papists in their service book have stinred set formes: others stint unto themselves conceived forms; though they alter the words, yet they stint the form: but we stint neither the form nor the words, because, 1. we use both the forms: 2. we sometimes change the formes, a set form into a conceived form, or we use diversitie of set forms in the same purpose, and so we stint not the words of a set form. 3. At the end of a conceived prayer wee sometimes say a set form, as the Lords prayer, or the blessing, & sometimes we conceive words at the end of a set form. 4. Sometimes we mixe words of a set forme among conceived words.

Quest. Do not many through envie complain that we abstaine from set forms, because themselves want eloquence.

Ans. It is as true in some who want it, as it is true in others who have it, that they despise such as want it.. 2. But it is not true in many both private and publick persons, who have as much eloquence as you have, and yet they use set forms, not onely to countenance the lawfull practise of Christ, his prophets and apostles, but also, because Gods Spirit worketh by it, and warrandeth it in his word, as he doth conceived formes.

Quest. Should not all men conceive at all times, for Gods word proveth that all men can conceive, as Joel 2. 18. I will

pour out my Spirit upon all flesh, and Zacharie 12. I will pour out upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplication.

Ans. Thus you prove that both private and publick persons can conceive, which we deny not of some; but negligent pastours know not that others can never conceive, nor yet understand mens conceptions, they know not pastorall duties, who know not this both of young and aged persons. 2. But you make a false glosse on these texts, as if the pouring out of the Spirit in *Joel*, were only a giving of the gift of conceiving prayers. *Peter Act. 2.* interprets it to be the extraordinarie gifts of the Spirit, given unto Gods servants in a greater measure then was usuall, as diversities of tongues, prophecies, visions, working of miracles, &c. and also the ordinarie gifts, as faith hope, charitie, humilie, temperance, &c. were given more largely: and you interpret the Spirit of grace and supplication in *Zacharie*, to be only the gift of conceiving prayers, as if Christ, his prophets and apostles wanted the spirit of grace and supplication, when they used set forms.

Quest. Are not conceived formes of greater dignitie, and therefore wee should not use set formes? *Ans.*

Doth God abolish the Moon and Stars, because the Sun is of greater dignitie? Shall a man cut off his little finger, because the other fingers are stronger? Shall the Sacraments bee neglected, because the Word edifieth more? 2. The two forms of prayer are of equall dignitie in these respects, *viz.* they have one author, the holy SPIRIT, who dycted them in his Word: they are both in one language; they both signifie alike excellent and spirituall things, & both alike able to stir up our devotion, otherwise

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wise the Lord would not have used set formes in his greatest extremitie: it is our corruption that hindereth us to make such use of them: Eloquence and varietie of words are much admired by Pagans, and naturall men, like Agrippa, who was almost perswaded to be a Christian, and yet was void of sanctification. Our corruption doth still dote too much upon the same, though we be Christians, so that we contemn the other form which Christ and his Saints made use of. 3. All the prerogative of a conceived form, is, that it expresseth no meditations than a set form; but it neither maketh our prayer more acceptable unto God, neither can it expresse more excellent things. The examples foresaid of Christ and his Saints do show that God accepteth the one as well as the other; and if he make a difference, it is his custome oftimes to respect more of the things which the world esteeme least of: so CHRIST in his greatest extremitie choosed a set form, as was said before, see the rest in the next chapter.

CH AP. III,

They forbid all reading of prayers,

Qu. *Should not set formes be said from the memorie, or from the heart: that is, they should be said perqueer, seeing reading of prayers is not commanded in Scripture.* *Ans.*

Neither repeating from the memorie, nor conceiving of prayers, nor singing of psalmes on a book, nor off the book, are commanded in Scriptures, should they therefore not be used? The duties of prayer and praise are commanded, and these circumstances are lawfull & usefull, and no wayes hurtfull to these exercises. 2. Whether you read them out of the invisible book of your memorie, or from the visible book of paper, the words are alike heard

heard by the people, and the devotion of both reader and hearer is alike stirred up thereby, if the corruption of our unruly hearts and itching ears hinder not.

Qu. Is it not ridiculous, if a child ask from his father bread or a fish on paper so is it to read prayers unto God. *Ans.*

It is as comely thus to seek benefits from God, as to praise him on paper for the same benefits at the singing of psalmes.

Quest. The psalmes are the text of Scriptures, read prayers are not so. *Ans.*

Our psalmes in meeter are not the text of Scripture, otherwise preachers should make sermons on them, they are but paraphrases of the text, having the same sense. So are our read prayers paraphrases of the LORDS prayer, or of some petitions in it, for all things needfull are generally included in the LORDS prayer, and particularly in other Scriptures.

Quest. Read prayers expresse not all our wants, Ergo they should be rejected. *Ans.*

It is no mater, if they contain things perpetually needfull, the Preacher at the end of his read prayer, or afterwards in his conceived prayers may expresse mo wants:
2. Neither doe his conceived prayers expresse all his own wants, nor yet the wants of the people, he never knoweth them all. 3. The LORDS prayer concluding our prayers, may supplee all the omissions of our imperfect prayers, though wee know not all our wants. 4. Thy speech reproacheth the LORD, and his servants, who sought oftimes a supplee only of some wants. The LORD said, *Father, forgive them, they know not what they doe* If it bee possible take this Cup from mee. Abraham prayed for Childien, Jacob for food and rayment, and safetie from his enemies, the apostles for increase of faith, Paul that

that the messenger of Satan might be taken from him. Many prayed that Christ would cure their diseases, Christ never censured such prayers, but pharisaicall holinesse censurcth prayers that expresse not all their wants, which their own prayers could never do. 5. If by faith we seek but one thing with inward desires, and outward expressions, this prayer is perfect in respect of the essence, and nature of prayer; so is every petition of the Lords prayer or the meaning thereof: but the whole summe of the petitions is perfect, in respect of the enumeration of things needfull: this enumeration needes not be said at all times (as the foresaid example shew) though we have need to seek them dayly, we may seek mo or lesse of them, as we are sensible of these wants.

Quest. Is it needfull to read prayers publickly?

Ans. Yea, for many learned men of good understanding and conception have weak memories, & through diseases in the head men sometimes forget words, which at other times they remember: it is best therefore not to trust in the memorie.

Quest.

Rom. 8. 26. It is said We know not what we should pray, Ergo we should not use set forms, for men know not what matter is in them?

Ans. If we should not pray when we know the matter, neither should we conceive if we know the matter. 2. Much lesse when we know not the matter, for *ignoti nulla cupido*, wee can not desire the thing wee know not our desires are the best part of our prayers. 3. But the text speaketh of the manner, saying, *We know not what to pray as we ought*, and the Spirit helpeth our infirmities, and intercedeth for us, that is, he assisteth us to pray, not with varietie of words and conceptions, but with

groanings

groanings that can not be expressed by any form of prayer: the Spirit groaneth not, but he kindleth strong desire in our hearts, the fervencie whereof causeth groanings. 4. Groanings both show our earnest desires, and prove that we know the matter before wee seek it. *Paul, 1 Cor. 14. faith, I will pray with the Spirit, and with the understanding also*

Quest. Doth not the Spirit help us also, by putting new meditations and new desires in our hearts, which were not in our mindes when we began to pray. Can this be done with set forms?

Ans. The Spirit helpeth us also at set forms, making us expresse the words with a deeper sense of our wants, and with more fervent desires of the things we seek, that oftentimes we have not at the beginning of our prayers: both our conceived prayers, and set forms are but lip-labour, if Gods Spirit thus help us not. He intercedeth for us, because these and such other of his graces in us, do enable us to pray, and God heareth us, because he respecteth these graces, and work of his Spirit in us.

Quest. What is the Spirit of prayer? *Ans.*

Not varietie of words, and eloquent conceptions that some may have, without the sanctifying Spirit, but it is an earnest crying unto God, with faith and fervent desires and groanings, in any form of prayer. *Moses and Anna, the mother of Samuel prayed with this spirit, expressing no words at all.*

Quest. Is not that prayer best, that cometh from the sense of our wants? *Ans.*

So it is and therefore set forms should contain things perpetually needfull, and the sense of them should be perpetuall as are increase of faith, remission of sins, sanctification, and such things as are in the Lords prayer: if any words of the prayer concerne the present time only

ly, as war, famine, pestilence, they should be altered or removed, as the evils are changed. *Quest.*

Should the Church use the same meanes of Gods worship, both in her infancie and perfect age? *Ans.*

The ceremonies are abrogat, our prayers are morall, for by them we confesse the LORD to be God in the first Command, we adore him in the second, and we honour his Name in the third, using both the forms of prayer. 2. If a set form should be abrogat, because the church used it in her infancie, much more a conceived forme which was first used, for in it *Abraham* prayed for children *Genes. 15.* and for the *Sodomites*, *Genes. 18.* *Jacob* used it, *Genes. 32.* The first set forms in Scriptures were said by *Moses*, at the lifting and resting of the ark. 3. It was the fulnesse of time, and a full age, when *CHRIST* and the apostles used set forms. Now it is like a doting age, when set forms which were in request with them, are become tastelesse and loathsome to many. 4. As the church in her outward estate had an infancie, and perfect age, so hath every member thereof in all ages. Every man coming in this world, is as ignorant of Gods word and worship, as were the Patriarks at their birth; and some are so weak that discreet Pastours should use them like infants all their lifetime. It is as good reason to urge people to speak all languages, because the apostles did so, as to urge the weak, ones that have no eloquence, to conceive prayers, because the eloquent do so: it is a tempting of God to require of people above their power.

Quest. Reading is not a prayer, but a receiving into the heart information from the words read. *Ans.*

You should speak so of the hearing of both the forms of
of

of prayer. 2. We must first know before we speak, we receive information by ocular reading, or looking on the book, and then we speak to inform others, that they may concur with their desires, and with a still voice, and also we speak to glorifie God with our mouth, as we do with our heart, that hee may hear us, though sometimes true prayer may come from the heart alone.

Quest. No Apocrypha should be brought into publick assemblies, but onely Gods word, and the lively voices of his owne graces, mens writings are Apocrypha. *Ans.*

Mens sermons, the psalmes in meeter, and conceived prayers are not Canonick more then read prayers. 2. If they be the lively voices of Gods graces, so are read prayers, for godly men gifted with Gods graces first conceived them, and they still signifie the same things, and men having saving grace, use them as the first conceivers did in earnest prayer, assisted by Gods Spirit, so that they make use of them, as if themselves had conceived them.

Quest. Mens writings are not without error, they carie not such maiestie as the pen of the holy Ghost, they are not so authentick, confirmed by signes and wonders. *Ans.*

Neither are mens unwritten conceptions so authentick.

Quest. Doe not read prayers restraine the libertie of GODS Spirit, who enableth men to conceive?

Ans. Not, for nevertheless of them men may conceive as much as ever they did. 2. Did Christ, his Prophets, and Apostles restrain this libertie, when they said set forms. 3. Seing GODS Spirit in his word indited both the forms, they restrain his libertie who abolish any of the forms from GODS publick worship, seeing GODS word which alloweth these forms is made publick to the world.

Qu. st.

Quest. Is it not a quenching of the Spirit, to read other mens words, when I should poure forth mine owne heart?

Ans. If you have the same wants, the words of a read prayer are yours, as well as these who first conceived them; God doth not appropriat words and speeches to particular men: Thou wouldst have people to concur with thy conceived words, which are no more theirs then read words; if the one be a quenching of the SPIRIT, so is the other, for both are the words of other men, and both are set formes to the people that conceived them not. 2. It is not a quenching, but a cherishing of the Spirit, to use reverently the gifts which he made usefull to others, it is a quenching to despise these gifts. 3. Some being in stranger churches were much moved with set formes, thinking them to be newly conceived because they never heard them before; but at the next hearing of them, they become loathsome: So it is not the form, but the novelty of the words which pleaseth mens itching ears. Gods word it self often repeated is loathsome to our corrupt nature. Some judge Gods SPIRIT to be like themselves, delighting only in novelty of words, and therefore they make idols of new conceptions, affirming that Gods SPIRIT speaketh only when men use new conceptions. The papists banish away conceived formes, others discharge set formes: True grace should make us strive against both these extremities, in the battell between the flesh and the SPIRIT, for Gods Spirit indited both the formes in his word. 4. A set form at the first hearing is esteemed a work of the SPIRIT, but afterwards unconstant people despise the same words, as a work of Satan.

Quest.

Quest. Ministers are called to preach, and not to do the office of Readers.

Ans.

Then neither should they read the psalmes when they sing, nor text when they preach, as did the LORD out of *Esay 61 1*: in *Luke 4*. 2. Prayer is not preaching if they be only called to preach, they should not pray in any form. 3. Thus some confesse against themselves, that a set form may be used, for they say it belongeth to Readers. 4. If Ministers be called to preach, then they may do the office of Readers, and they should do it when they want Readers, for all Gods word are canonick preachings of Gods truth, his mercies, judgements, power, and wisdom, and of his properties, works and wonders, &c. Ministeriall preachings serve for a further explication, clearing of the sense, and application of the canonick preachings.

Quest.

Is not the reading of a prayer a neglect of conception, and a shamefull prostrating of our selves to be ruled by men, even to the shame of our heavenly Father, who giveth unto us better gifts?

Ans. There is no such neglect, seeing you may conceive before or after the reading. 2. If you consent with a conceived prayer, the shame is as great, you are no lesse ruled by men, whose conceptions are no more thine then the conceptions of read prayers. 3. It shameth not but it honoureth God, if you reverently use the work of his SPIRIT in ~~and~~ ~~when~~ but when thou despisest that which he approveth in his word, on thy part thou procurest his shame.

Quest.

To read a prayer when men may conceive, it is to bring the weak and the lame, when they have a male in the flock. Malae.

11 14. Ans. But if I conceive before or after the read prayer

prayer, I offer the male also. 2. If I read a prayer with faith, with fervent desires, and humble expressions, it is a male without blemish before God, through Christ: the Lord, and his apostles, and prophets offered such males, reading set forms from the invisible book of their memorie: So wee may read from the visible booke of paper, which is an artificiall memorie. A book is a rich treasure of conceptions, an artificiall memorie a wonderfull providence of God, to help such as are weak both of understanding and memorie.

Quest.

Should not Christians studie to perfection and grow in godly exercises? *Ans.* The growth of Christians is not in multitude and varietie of words and conceptions, for *Tullius* and *Demosthenes* might then have been Christians who could be eloquent in any subject, even in Christian matters, if they had midled with them, albeit they had been but hypocrits. 2. Neither consisteth this growth in forsaking the form of prayer, which Christ the fulnesse of all perfection, used and approved in others: but it is a growth in holinesse of life, heavenly knowledge, faith, hope, charitie, fervencie in prayer of any form, and in other spirituall graces, and in doing good works. Our Lord in his greatest perfection, ended his life, saying a few words, first conceived by *David* in psal. 31. 5. *Into thy hands I commit my Spirit:* and *Steven* said, *Lord Jesus receive my Spirit.* ~~So say we~~ Quest.

If any that can walk perfectly, come to his father creeping, or desiring to be borne by others, will it not offend his father, and procure a refusall, rather than the benefits which he seeketh? So he that can conceive eloquently, if he read a prayer, or say a set form, and so is borne up by other mens speeches, he offendeth God, and procurerh a refusall of his benefits. *Ans.*

Ans. Hee that concurrcth with conceived prayers, is as much born up with other mens speeches. 2. Thus the high Priests using the words of the blessing which Aaron first said, and the Prophets and Apostles using such set forms, as are mentioned in the preceeding chapter, are here reproached as born up by these speeches, or that they offend God, using set forms when they may conceive : and CHRIST is blasphemed as an offender of GOD, and so is a sinner, in repeating his owne words againe in the garden, and the words of the psalme 22. 1. and psal. 31. 5. if he might conceive; or he is blasphemed, if they say he used set forms, because he could not conceive. 3. Men walk uprightly both unto God, and with God, by true faith, in whatsoever form they pray, though blind zeale knoweth no walking, but by varietie of conceptions and eloquence. 4. Whether we read words, or say them from the memorie, expressing the same wants, the words belong to him that prayeth, as much as to the first conceivers: As the light of the Sun is no more proper to them that first used it, then to such as used it afterwards, so is it with words and languages, which are the gifts of the holy GHOST, whether men acquire them immediatly, as the apostles did on the Pentecost, or by studies and education: as all others doe. Quest.

Is it not sufficient that set forms be committed to Readers, for publick reading? Ans. When prelates did commit baptisme, and the LORDS Supper to the inferiour Clergie, and themselves did minister confirmation, it made the people despise the LORDS ordinances, and magnifie humane confirmation: So when Preachers commit the reading of prayers only to Readers, the people despise them,

them, because the Preachers despise them.

I acknowledge the set forms in Scripture, for Gods Spirit did indite them, but the set formes out of Scripture have not such authoritie. Quest.

Ans. Neither have the conceived forms out of Scripture such authoritie. 2. But GOD to whom we speake hath as great authoritie when wee read our own set formes, as when we read Gods word it self, then our reverence to GOD should be no lesse. 3. Seeing Gods Spirit was effectuall with both the formes in Scripture, what restraineth his operation from the one more than from the other out of Scripture. Quest.

The books of Discipline show, that our first Reformers purposed not that set forms should continue for ever in the church of Scotland, but only untill that God send sufficient able men, but who can blame giftlesse old and failed men to plead for a staffe, helping themselves to walk? Ans.

This reproach redoundeth to our blessed Saviour, and to his servants foresaid, as if they wanted spirituall gifts, when they used set formes. 2. Few, or no preachers, since the first reformation were so unable, but they also used conceived prayers. 3. Therefore it should be insert in the books of Discipline, that set forms must continue in the church, for these causes: 1. For people that can not conceive, that by frequent hearing of them they may remember some words for their private use, rather then to pray nothing at all. 2. For preachers diseased in the head, whereby their conception is troubled. 3. For other preachers, least afterwards they be diseased, that then the suddain change of the form seeme not strange unto the people. 4. Both to countenance their infirme brethren,

thren, and to countenance the Lord, his prophets and apostles, who used set forms not through infirmitie, but because the words were sanctified, and directed by Gods Spirit, and were as acceptable to God, and as able to expresse their desires, as new conceived words. They who love Christ, should countenance himself and his members, and their religious exercises chiefly when they are in contempt, as set forms are at this time: this is a confession of Christ, and of his word before men. 5. For repressing the insolencie of such as are puffed up with eloquence, doting so upon it, as if Gods Spirit were not effectually without it.

Quest.

Should any pray for the space of dayes, moneths and years, untill that Gods Spirit come and assist them? *Ans.*

They who want faith can not pray, though they use the words of prayer: yet no man should be hindered to pray, for none knoweth what is in man, but his own Spirit: the Lord suffered babes to come to him, though they understood not the word which worketh faith. 2. They who have faith may pray at all times, for Gods Spirit never leaveth his owne work, though sometimes hee be more or lesse effectually in them.

Quest. *Should not these novations be received, seeing their defenders are of a godly life and conversation?* *Ans.*

The danger is so much the greater, for as a godly life helpeth to edifie, when men preach Gods truth, so the blamelesse life of the pharisees, and of hereticks, did procure great respect unto their heresies and errors, which a profane life could never do. 2. When Paul persecuted the truth, he was blamelesse, touching the righteousness of the law, Phil. 3. 6. 3. If they be godly in life, and of a

sound judgement, when they consider these things more deeply, they will glorifie God in forsaking them. It proceedeth not from Gods Spirit to despise the form of worship which Hee approved. and commanded in his word: such were the Lords prayer, the blessing of the priests, and the praying for the coming of Christ, *Revel. 22.*) 4. None are more godly then Christ and his apostles, who used both the forms. Quest.

If people concur with any prayer before the sentence be ended, take they not Gods name in vain, not knowing what they pray for?

Ans. So they do, if they concur by assenting, or saying *Amen*, before they know the full sentence: it is a mocking of God to seek the thing they know not. 2. If the preacher pray for one that was sick, and the people are informed that he is dead, it is superstition, if they concur: So is it, if hee pray that people may show their humilitie, by kneeling to sacraments or idols, or that they thankfully remember Christs doings and sufferings, by keeping superstitious dayes: but they may concur with set formes, before the sentence bee ended, if they have them in their memorie, because they know the matter.

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CHAP. V.

Some interrupt Gods worship continually; reading the lines of the psalme by intermissions, in the time of singing.

Quest. *HOW is it that many despise set formes of prayer, and yet they praise God in set formes of music: When did Gods Spirit choose the one, and refuse the other: both are paraphrases, and not texts of Scripture, to wit, of the Lords prayer, and of the psalme. Some use a double set form, to wit, the music, and the proclaiming of lines: this was never practised nor commanded in Scripture, as were the single set forms of prayer and praise.*

A. Blind zeal proclaimeth the lines, that such as can not read

read may sing: but they neglect to repeat a set form (which is more needfull) that they may learn to pray privatly, rather than to pray nothing at all. 2 The miseries of this life, and happines of the life to come, do show, that prayer is more requisite now, and praising of God in the next life; we have dayly motives of praise, but much more of prayer.

Quest. What errors are committed, in repeating the lines as singing?

Answ. There is a continuall abusing of Gods name in it, for men oftimes sing divine praise, not knowing what they speak of God, as in psal 8. 1. *O God, our Lord, how wonderfull?* One that hath not the psalm in their memory, knoweth not if the works, or mercies, or fearfull judgements of God, or the great power and cruelty of the enemies be called wonderfull, untill that the line be sung out, and the next line read. In psal. 84. 1. *O Lord, since vengeance hath to thee, &c.* three lines are sung out, and the fourth read, before they know the sentence; and weak memories forget what they sing, before the second or third line be read: some can not repeat the first line after the reading. They abuse Gods name also when the last line is read, albeit they understand it; for it is a nonsense to sing only apart, viz. the last line, & not the whole sentence with understanding: and many understand not the sentence, even at the hearing of the last line, because they forget the former lines before the last be read: so God is rather mocked than praised by this blind implicit faith; modest silence hath more true devotion. 2. They say that learned men themselves understand not many words which they both read and sing. Ignorance is tolerable, when God revealeth not the matter, but not when men procure it by a rash practise, nor yet when they will seem wise in the thing they understand not. Will not a king be offended, if his servants speak to him as drunken men, not knowing what they say, but more justly may God be offended at such contempt. 3. The proclaimer of lines oftimes forgetteth the words of his book, and he speaketh other words for them. 4. Sometimes his book is wrong printed, and he bableth, as he findeth it. 5. Somerimes people distant from him hear not his voice, because he heareth his own voice, he believeth that all the rest hear it. 6. It is a great contempt of Gods worship, at every line to interrupt and mar it, giving place to a reader. Will any

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interrupt the shearing of corn, by tilling so much ground as is thorn, at the shearing of every sheaf; this interruption is more uncomely. 7. Musick orderly used stirreth up mens hearts, to praise God cheerfully; this interruption diminisheth cheerfulness, and hindereth attention unto the matter. *Quest.*

Is it comely in the church as one part of the people shall sing, and not all the rest?

Ans. It is as comely as when some read the word with the Reader, and the text with the Preacher; and as when some use ejaculations at preaching, and not all the rest. 2. It is more comely than that all the people shall so often interrupt Gods worshipping, giving place unto a Reader. 3. Gods Spirit thought it comely, that twelve men only should sing at once in the temple & not all the rest. Chron. 25, the rest may praise God in a vocall manner, saying with Iob, *Blessed be the name of the Lord, Qr, For this is the kingdom, power and glory:* for Christ in the Lords prayer did conjoin praise with prayer. 4. The Lord in Math. 11. 25, said, *I thank thee O heavenly Father, Lord of Heaven and Earth, &c.* this was as true praise, as when after his last supper he sung a psalme. 5. At the Lords birth the shepherds heard, the Angels praised God, without reading of lines, for concurrence of the shepherds; this angelicall praise may suffice all the world, if the musickall praise be not rightly used. 6. If men have in their hearts the substantiall praise of the love, reverence, and of an high estimation of God, the matter is little though all their lifetime they want the shadow of musickall praise. 7. The ignorant may be taught a more comely musickall praise, without abusing of Gods Name.

Quest. How shall it bee done?

Ans.

Teach them to get in their memories short and materiall psalmes (for they are capable of badrie songs) that once or twice every Sabbath they may sing some of them with the people: they may also sing them in their houses; and they may sing the conclusion, *Glory to the Father, &c.* It were better in the Sabbaths, after publick service to cause them learn to read, then interrupt Gods worship with reading. *Quest.*

Why do sundrie godlie men cause proclame the lines?

Ans.

The blind zeal of some thinketh it the best custome. 2 Others do it only till they find a fitter occasion to draw unruly people to a better custome, as the apostles did permit some gall rites, Act. 15. which in themselves were become dead, untill the estate of the church were better satled. *Quest.*

May we not thus sing to gain such as cannot read, as Paul gained the weak ones?
 1 Cor. 9. Answ. Blind zeal neglecteth that which is more needfull, viz. by repeating prayers to gain such as cannot pray: when as men may be good Christians without muscally praise all their lifetime. 2. Paul might not be an idolater, a drunkard, nor a blasphemer, to gain others from these vices: but he might use or not use the legal rites, which in his dayes should end, and be buried honestly without sudden violence: he gained people from superstition, you teach them to be superstitious, making them so esteeme of muscally praise, as if God could not be praised, and themselves could not be Christians without it, you teach them to abuse Gods name and to be hypocrites, in singing words that they understand not, so their words & mind agree not together.

Qu. We thus keep them from idle thoughts, when others are in a holy exercise.

Answ. You draw them rather both upon idle thoughts & idle words, when they sing that which they know not. 2. Good Christians do confesse, that oftentimes in their best exercises of prayer and divine praise, when they understand the matter, they are assaulted with evill thoughts; Satan so hateth Gods worship what then can be expected of such as know not what they speak. 3. When twelve persons only did sing at once, 1 Chron. 29. the Lord knew that their muscally praise did stir up holy & reverend thoughts of God in the hearers, rather then if the hearers had sung without understanding: So Elia prophesied, not being cheered up by his own musick, but by a minstrel, 2 King 3. when David danced and leaped before the ark, rejoicing that God was present with his people, his joy was stirred up by the musick of others, as well as if it were his own musick, 1 Chron. 15. 28, 29.

Qu. Do not these words pertain to all Christians, to wit, that they should speak to themselves in psalmes and hymnes, and make melody in their hearts to the Lord? Eph. 5. 19

Answ. None can rejoice to the Lord, not knowing a reason of their joy, as they do who sing without understanding: if the sound of singers stir up their mirth and cheerfulnesse, they not knowing the matter, it is a melody in their hearts, but not to the Lord, except some holy meditations of their own minde concur with the sound. 2. If they rejoice in the assurance of Gods favour and mercie, it is a spirituall song and melody in the heart to the Lord, though it want outward musick.

Quest.

But in Coloss. 3. 16. he biddeth admonish one another in psalmes and hymnes.

Answ.

Ans^r. When men know not what they sing, they neither admonish; nor are admonished by such melody. 2. Paul admonisheth Christians not to be like Pagans, who at their feasts and other occasions were delighted with badry, filthy, and profane songs, but they should use songs of heavenly consolation, and of spirituall admonitions and instructions tending to edification. See the end of Chapter 6.

CHAP. VI.

Some never sing the words, *Glory to the Father, to the Son, and to the holy Ghost: As it was in the beginning, is now, and ever shall be, world without end.* Some sing them at every passage of the psalmes.

Quest. *ARE these words or their meaning in the Scriptures?*

Ans^r. In *Matth 28.* the Disciples are bidden baptise in the name of the three persons of the Godhead. In *2 Cor. 13. 14.* Paul prayeth to them. In *Esay 6. 3.* the three persons are pointed at in the words, *Holy, holy, holy, &c.* In *Revel 4. 8.* is the meaning of the whole sentence, viz. *Holy, holy, holy, Lord God almighty, which was, and is, and is to come.* In *Psalm 45. 7.* God hath anointed thee with the oyl of gladnesse, above thy fellows, that is, The Father hath declared the Son to be anointed with the holy Ghost, fully dwelling in Him, by whom His manhead is replenished with gifts above all measure: And thus John, (*1 John 2. 27*) calleth the Holy Ghost, *the anointing that teacheth.* The psalm. 136. biddeth, *Give glorie to God,* pointing at the unity of his essence, in the words *Iehovah and Adonai,* and in the relative, *Hu;* and at the plurality of persons, in the words, *Elohim, Haadonim;* And at His Unchangableness and Eternity, in the words, *His mercie endureth for ever.* His mercy endureth not without Himself, for it floweth from Him. In *Psalm. 110. 1.* The Lord said to my Lord, that is, The Father hath said to the Son: And in vers. 2, the Holy Ghost is called *The rod of thy strength* Hee is a golden Scepter, holden out to comfort the godlie, but an Iron Rod to bruise the Wicked. Item the three persons are mentioned in the second psalm.

Quest. *Should these words be sung, concluding every passage of the psalmes, or should they never be sung at all?*

Ans^r. It is a necessary duty of thankfulness, to make expresse mention of our benefactors, so far as we know them; such are the persons of the Trinity. The papists superstitiously said these words

words at the masse, and at the end of every psalm read in proose; albeit they had read ten psalms in an hour, as if the psalms had no religious use without these words; others reject them altogether. The papist by the frequent use of the words make great shew of holines, that men may take lesse notice of their errors and heresies. They who neglect the words make a great show of precisenes, that their erroneous novations may seem to be nothing else but precisenesse. 2. Therefore these words, or words of the like sense should be used, because the duty of thankfulness should distinctly expresse our benefactors; and sometimes they should be omitted, to eschew superstition, and the appearance thereof, and to show that God may be praised, expressing only the Unity of Essence, as well as the distinction of persons. *Quest.* May we not glorifie God, sometimes expressing onlie one or two of the persons?

Ans.

We may do it both in prayer & divine praise: for as the wife is enriched by the riches given to her Husband, so is the Husband by the riches of his wife: Matrimoniall union maketh their riches not to be divided. The soul & the body, and all the members thereof are honoured, if a crown be put on a mans Head, a ring on his finger, a chain on his neck, because of the naturall union of the members of the body, and because of the personall union, which is a more strict naturall union of the soul & body: so if thou honour any of the three persons, it redoundeth to them all, not only because they all work together in every work that God doth to the creatures, and therefore all the three merit the same glory & honour, but also because of their essentiall union in one Godhead. 2. This is practised in *Philip. 4. 20. Unto God our Father be glorie. Paul prayed to the Father, and to the Son, 1 Theff. 3. 11 and to Christ only, 2 Theff. 3. 18. 2 Tim. 2. 23. Peter glorified Christ, 2 Pet. 3. 18. Christ said, Pray, Our Father which art in heaven, Luk. 12. 3.* If then the Honour expressly given to one of the three persons, redound unto all of them, it can not be prejudiciall to any of the three, if the Honour be expressly given to all the three. 4. Albeit neither the whole sentence, nor the parts thereof were so expressly mentioned in Scriptures, as they are, yet either this, or the like sentence, with good reason should be sung in divine praise, because not only the whole book of the psalms, but all the Scriptures, all Gods works, & mercies also tend to the setting forth of the praise & glory of all the 3. persons. 5. Christ might

might have commanded the Apostles to baptise in the name of Father only, or of God only; but He commanded to expresse all the three persons, to show, that as we increafe in the knowledge of God, so we should expresse more punctually that which we know of God. 6. As for the last verse of the 28. psalme, containing a short prayer for Gods people, it is very pertinent to sing it, or the like sentence, with the words of praise foresaid, because prayer and praise agree well together: so Christ conjoined them together in the Lords prayer, adding to the prayer the words, For thine is the kingdome, the power and glory, &c. and also it is fit oftimes to use such short verses of prayer and praise, as we conclude the singing of psalmes, that such as can not read, may get these lines in their memories, to sing them with the people, if they can do no further: this may be done without abusing of Gods name, and it is used by many in a laudable custome: Many of the psalmes do conjoin praise and prayer, we then may do the same, both at the singing of psalmes, and in our prayers.

CHAP. VII.

Some after Divine Service blesse the
People in a legall manner.

Quest. Should not the Preacher after Divine Service, say
The Lord blesse you, &c? Answ.

He should say, The Lord blesse us, and save us, &c. not excluding himself in a legall manner, for these reasons, 1. To acknowledge thereby his owne miserie, and that he hath need of blessing, as much as any of the people, and so he casteth away pharisaicall holinesse. 2. To eschew Judaisme: the priests did pray and offer sacrifice for themselves, and for the people, acknowledging thus their own sinfull condition and miserie, but they spake the typicall blessing to the people, in the second person only, not including themselves, Numb. 6. because in it they were not to acknowledge their own miserie, but

but to typifie and represent CHRIST, who bleſſeth really and ſubſtantially, and of whoſe fulneſſe every man receiveth bleſſing, but he of no man: and therefore when CHRIST came in the fleſh, the Priſt of *Aarons* ſeed being about to bleſſe the people, was made ſpeechleſſe, to ſhow that the true high Priſt who bleſſeth really, was now coming in the fleſh, *Luke 1*. Then he that imitateth *Aaron* in bleſſing the people, ſo far he denyeth CHRISTs coming in the fleſh. 3. To eſchew affectation of grandeur for though ſome honeſt man ſay, *The Lord bleſſe you. &c.* through ſimplicitie and cuſtome, yet others do it in ambition, and deſire of preheminance, thinking the words in *Hebr. 7. 7.* do militat for them, viz. *The leſſe is bleſſed of the greater. &c.* But the ſenſe is, that God almighty is greater abſolutely, and every manner of way than all his creatures, becauſe he bleſſeth them really: and the high Priſt is greater than the people, whom he bleſſeth typically; not every manner of way, but by representation only: thus he represented Chriſt, who bleſſeth really; but ambitious men preach their owne pride, when they ſhould preach Chriſts humilitie; they bleſſe in the ſecond perſon, to ſhow their affected vain grandour, that they may be eſteemed greater then the people, whoſe ſervants they ſhould be for Ieſus ſake, *2 Cor. 4. 5.*) 4. To eſchew conformitie with antichriſtians, for it is alſo a popiſh rite: the popes in the years of their Iubilec, in their progreſſe through *Rome*, they ſtretched forth their hands towards the people, ſaying, *The Lord bleſſe you my people, &c.* Their clergie in the Letany of the ſervice book, are ſaid to bleſſe ſuch as receive orders, including themſelves, but when they demit the people from the
commu-

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communion, they blesse excluding themselves, to show
that they are greater then the people. When the priest en-
deth his divine service, a bishop (if he present) saith
the blessing, to show his grandour above the priests and
the people. A deacon if he say the service, if then a
priest be present, he blesseth for the same respect.

Quest. Are not ministers called to blesse the people?

Ans. That particularly pertained to the priests, as
well as the bearing of the ark, and the burning of in-
cense and sacrifices, *Deut.* 10. 8. *1 Chron.* 23. 13. Mini-
sters are not called to the one more then to the other:
2. CHRIST sent them to preach the Gospel, and not to
blesse neither typically nor substantially; the one is ab-
rogate, He taketh the other in his own hand: and there-
fore in his first preaching, he altered the form of bles-
sing: the Apostles used not their forme of blessing,
but prayed in other wordes. 3. If a preacher take
blessing only for preaching, he may blesse the people as
he doth himself, he is alike called to both. 4. Hee may
blesse new married persons, saying *The Lord blesse you, &c.*
because he prayeth for a particular blessing, viz. the pro-
spering of their new begun estate of marriage. 5. If any
salute his neighbour, present or absent, he may say, *The
Lord blesse you, &c.* that it may be shown unto whom the
honour is given; for salutation is a kinde of honour gi-
ven to our neighbour, superiour, inferiour, or equall,
for intertaining friendship. it is used both among pagans
and Christians, but ambitious courtasie should not con-
clude Gods worship: though by way of praise people
may blesse God, *Deut.* 8. 21. and by way of prayer beg-
gars may blesse Princes, are they therefore greater?

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When *Melchisedeck* blessed *Abraham*, he was greater in a typicall grandour, representing Christ, but when he blessed God, he glorified God as a servant, *Gen. 14. 19.* & unto *Abraham* he sought a blessing from God as a supplicant.

Qu. May I not say, Blessed are they that hear Gods word, and do the same?

An. You may safely do it, for it is a preaching sentence, proclaiming salvation to such as obey Gods word. 2. It excludeth neither preacher nor people, and so it is no note of singularity nor pride.

Quest.

Some say, that the priests blessing was no prayer, but a ceremoniall blessing?

Whether it be a prayer, or a blessing, if it be ceremoniall, it should not be used. 2. Thus you may say, the moon is no planet, it is but a moon, the words are in the imperative mood, therefore they import either praying, counselling, or commanding. Is God inferiour to the priests, that they should command him? Is he weak witted, or rash in his interprises, that they should counsell him? 4. The Hebrews who best understand the words, take it for a prayer: so *Maimony* discourseth of it in a treatise of prayer. 5. Some say that the words are equivalent both to a prophesie, and to the pronouncing of a blessing, so were the words of *Noah*, saying, *God perswade Japhet to dwell in the tents of Sem:* but that hindered none of their words to be prayers: the form of pronouncing of blessings, which are also prophesies, but no prayers, are written in *Deuter. 28.*

CHAP. VIII.

Others reject presbyteriall government.

Qu. Is it lawfull, seeing Gods church is independent upon any, except Christ, as their supreme, and absolute ruler & head?

Answ. If that independencie forbid presbyteriall government, much more should it forbid civile government,

ment, which doth lesse participat in spirituall things, and therefore is lesse able to rule according to Gods word. CHRIST only hath supreme and absolute authoritie, to rule in all lawfull government: In church government mens lives and consciences are ruled by church discipline, and by Gods word, the sword of the Spirit: In policie civile laws, and the civile sword must rule people, but their sword and laws must also be ruled by Gods word. 2. All creaturs depend immediatly upon God in their bodily and spirituall existence, and being in the secret providence whereby he overruleth their actions and operations, and in the secret blessings which he addeth to his bodily and spirituall benefits; but in giving the outward benefits themselves, and in keeping people in order, they have a mediat dependance on God, by using his appointed outward means: thus *Salomon, Prover. 8.* saith, *By me Kings reigne, and Princes decree justice.* See *Rom. 13.* *1 Cor. 6.* Of church government, Christ saith, *Math. 18. 18.* *Whatsoever you shall binde or louse on earth, shall be bound or loused in Heaven.* 3. The budding of *Aarons* rod, and the giving of the keyes of the kingdome of heaven to the apostles, are infallible witnesses, that God hath ordeined church government to be ministred by certaine persons, qualified to that effect: and that every member of CHRISTs church hath not this power, see *Act. 15.* *1 Cor. 5.* and *2 Cor. 2*) 4. If any offend his brother, why should the offended person tell him there, of secretly, next before one or two witnesses, thirdly to the church, should not the Lord only take order thereof, because of independancie? see *Matth. 18. 15, 16.* 5. Paul in *2 Tim. 5. 17.* speaketh of three sorts of elders,

viz. pastours who labour in the word, interpreting and applying it: Doctors who only interpret it, and ruling Elders who labour only in discipline: some make only two sorts of elders, *viz.* ruling and preaching elders, for both pastors and doctors preach Christ. Presbyteriall government is a ruling of Gods church by these elders: if it were unlawfull, *Paul* would not vouchsafe double honour on these that rule well. 6 Presbyteries, synodall and generall assemblies are meetings of such elders for presbyteriall government, the pastor with his elders ruleth his parochin in small matters, remitting greater to the other assemblies. 7. Every man knoweth not all things, therefore matters to be agreed upon are more cleared when manyest wits meet together, and the consent and authoritie is greater, when manyest votes agree together. Though *Paul* was an apostle, and *Barnabas* a disciple, yet the church of *Antiochia* sent them with other disciples to the apostles, and elders at *Jerusalem*, (they being a greater number of qualified men) for the clearing of things questioned at that time, *Act 15.*

Quest. Seing a congregation is a perfect church, and hath all things pertaining to a church, may they not choose to themselves a Pastor, without consent of a presyterie?

Ans. The foresaid independencie doth not warrand it, more than that a presbyterie shall appoint a pastor unto a parish, without consent of the people. 2. Every familie, and every member of Christ hath the same independencie, then every familie by it self alone, and every person by himselfe alone, have as good warrand to choose to themselves pastours without the consent of a congregation 3. If a congregation hath more power
and

and authoritie than a particular person, this taketh away independencie, or immediat dependencie in outward government: so the professors of independencie do establish a dependencie in popular authoritie, whereupon particular persons depend. 4. Gods word, the rule of mens lives, and of all outward government, dependeth not upon men in the being, and secret keeping thereof, for Gods Spirit dyed it, and his secret overruling power protecteth it, but the outward power of keeping it, and taking care to see it obeyed, pertaineth to civile rulers, who are *Custodes utriusque tabule*, they should see both church and common-wealth obey it: This is civile government, the outward power of right dividing and applying of it, and of punishing the offenders ministerially, pertaineth to church rulers, this is church government: this rule warrandeth not people alone to choose their pastors, nor pastors alone to choose their flocks. 5. No congregation, nor particular persons have any perfection, that pertaineth to a church, without CHRIST their head, the fulnesse of all perfection, by whose Spirit his servants were directed to appoint preachers, as followeth, *viz.* the Gentiles choosed not *Paul* and *Barnabas*, but the church of *Antiochia* were commanded to send them to the Gentiles, *Act. 13.* And when they ordained elders in every church, the people choosed them not by themselves alone, *Act. 14. 23.* The *Bereans* choosed not *Paul* and *Silas*, but the brethren sent them to *Berea*, *Act. 17. 10.* and *Paul* committed Gods flock to the elders at *Miletum*, whom the holy Ghost had made their overseers, *Act. 20. 28.* The cities of *Crete* alone choosed neither *Titus*, nor their preaching elders, but *Paul* left *Ti-*

thus to ordeine them; *Tit.* 1. 5. then contemne not the ministeriall authoritie, for CHRIST, the fulnesse of all perfection, hath given to them the ministeriall keyes of the kingdome of Heaven.

Quest.

Doeth not both civile and church government pertaine to every member of Christ?

Answer.

Yes, in respect of the good and profite effected by them, but not in respect of their administration: as the benefits of sight, hearing, and speaking, pertaine to the whole body, and to every member thereof, but the offices and actions of hearing, seeing, &c. pertaine only to the eyes, ears, and mouth: So peace and prosperitie, the benefits of these governments, pertaine to every Christian, but the administration of Justice and Iudgement, &c. pertaine only to sufficient qualified men, chosen to be rulers. 2. They urge impossibilities who would have all Christians to be rulers, for infants can not speak, young children want understanding. Gods word biddeth women be subject to their husbands, albeit they have the same independencie with them: the most part of men are distracted in their callings by sea and land: men abiding at home can not rule altogether: If all speak, Command, and give out laws together, who can hear and obey? all shall be in confusion: therefore God commandeth, nature inclineth, and necessarie forceth these governments to be exercised by a few persons fitted and chosen for that end. I have not described the offices and government of elders, but I prove their government to be lawfull, which some denyed.

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CHAP. IX. *Some forbid the baptisme of children before their years of discretion.*

Q^v Should any be baptised, before they understand the articles of their faith, and give an account thereof in the Years of discretion?

Ans^w. All the apostles, except Paul, were baptized, before they knew many articles of the Belief, as the sufferings of Christ, represented by the water, his resurrection, ascension, sitting at the right hand of God, and his coming againe in judgement: neither understood they the things signified by the Lords Supper, though they heard them from His mouth, untill afterwards. 2. They that were circumcised, knew not the mysterie thereof, being but eight dayes old: therefore all people should be partakers of Gods ordinances, so far as they are capable as did the apostles, and the circumcised. Infants are capable of outward baptisme, but not of the Lords Supper, neither of the meaning of any Sacrament.

CHAP. X. *It is said, that Ministers admitted by bishops, are not lawfully called.*

Quest. ARE any lawfully called by bishops or prelates?

Ans^w. If any admitted by the ministrie degener into ambitious prelates, the ministeriall power not being rightly taken from them by church discipline, they may lawfully admit others to the ministrie, but not to ambitious prelacie, nor to teach erroneous doctrine. 2. If bishops be lawfully deprived of their ministeriall office, their admission of others is null. 3. If any start up from a civile person to episcopacie, not being first a minister, his admission of others, like as of other civile persons, is of none effect: No man can give the power which hee never received. John Baptist did preach and baptize, not being called of men, but of God.

CHAP. XI.

Some forbid to converse, or praise GOD in the Societies of infidels or ignorants.

Should we sing psalmes, or exercise divine service with infidels, ignorant, or reprobate people?

Ans. v. The LORD and his apostles never debarred Judas from their divine service. 2. Simon Magus did abide a while with Philip. The Prophets fled not from Saul, when he prophesied amongst them. We should separate our selves from the wicked, and come out of Babylon, in forsaking their idolatrie, and known sins, least we be guilty through practising or countenancing them; but if their sins be hid, their societies are not guilty thereof. 3. Knowest thou the secrets of the heart better then CHRIST and his apostles, who served GOD, and preached dayly among infidels for their conversion. 4. If thou be sincere, and void of pharisaicall pride, thou wilt rather condemn thy self than others, as did the Publican, and Paul called himself *the greatest of all sinners*. 5. Some at the LORDS supper did abhor to take the elements from the hands of laicks, as they said, least they had bene witches, warlocks, or profane. For the same causes also they might refuse to take them from ministers, for neither can they know their hearts, and the ministers might abhor to take back againe the cup from the people, or to give them the elements. Notable apostats should be eschewed; apostasie it self excommunicateth them from true professors, except they repent. 6. How shall infidels bee converted, if the faithfull converse not with them, chiefly at Divine service?

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CHAP. XII.

*Some forbid Preachers to read the books of learned men,
for understanding Gods Word.*

Quest. Should Preachers read the Commentaries of godly fathers and learned men, for inabling them to preach Gods word: for the Lord in Matth. 10. 19. saith, Take no thought how or what you shall speak, for it is not you that speak, but the Spirit of your heavenly Father that speaketh in you.

Ans. Hee forbiddeth only excessive care and feare, when they are accused before judges, for the testimonie of the truth, but not when they preach, though at preaching also they should not exceed in fear. 2. The like speech is in *Matthew* 6. 25. Take no thought what you eat or drink, or put on: Did they therefore alwayes go fasting and naked, not using the means? 3. In *Matth.* 10. *vers.* 7. 23. he telleth what they should speak. 4. He bad them hear corrupt teachers, viz. the Scribes and Pharisees, when they sit in *Moses* seat: that is, when they teach conform to his doctrine. 5. The Spirit brought to their memories the things that *CHRIST* taught them, and so helped them that used the means, *John* 14. 26: 6. The Lord himself made use of the learning of the Doctors, hearing them, and asking them questions, *Luke* 3. 46. Hee made use of their speeches, *Matth.* 16. viz. *When it is evening, you say it will be fair weather, &c.* the like is in *Luke* 12. 5. *Matth.* 23. 16. In his doctrine and parables he made use of the customes and doings of the people. 7. Some speak of morall things with a mourning accent, calling it a preaching from the heart, and from the Spirit, though they never interpret Gods word, which is the chief intention of the Spirit in preaching, and the
chief

chief duety of the ministeriall calling practised by the LORD and his apostles, *Luke 4. 21. and 24. 27. Act, 6. 4. and 8. 3. and Act. 7.*) GODS word it self clearly opened is the most powerfull meane to enlighten the minde, to move the heart, and to waken the conscience. 9. Why should *Timothie* give himself to reading and meditation, and commit the things hee heard of *Paul* to such as should teach others, *1 Tim. 4. 13. 19. 2 Tim. 2. 9.* And why desired *Paul* the books and parchments left at *Troas*. *1 Tim. 4. 13.* if they were taught only immediatly by the Spirit at preaching? 10. *Paul* maketh use of the speech of *Epimenides Cretensis*, a pagan, *Tit. 2. 12. viz. The Cretians are alwayes lyars, evill beasts, slow bellies:* And of a speech of *Aratus*, the *Athenian* poet, *Act. 17. 28. Wee are also his offspring:* that is, the offspring or creatures of GOD: and of the inscription which the Pagans wrot upon the altar at *Athens*, *Act. 17. To the unknown God:* and of the speech of *Menander*, *1 Cor. 15. 33. Evill speaches corrupt good manners.*

Quest. *We interpret Scriptures by other Scriptures, and so we show the meaning of the Spirit in his word.*

Ans. That is good to such as know the other Scriptures already, but to others it is like words of an unknown language. 2. The illustration of obscure Scriptures by other scriptures is no interpretation, except the words be plainer nor the obscure scriptures: the words that are most in themselves, cannot be interpret by other scripture because there are no plainer words in scriptures. Item things that are but once written in scriptures, cannot be explained by other scriptures, as the speech of *Lamech*, *Genes. 4. 23. I would slay a man in my wound, &c.* and the decree of *Augustus*, taxing all the world, &c. *Luke 2,*

3. The

3. The LORD did interpret Scriptures by things which were not in Scriptures, as in *Luke* 4. 21. *Matth.* 11. 5, 9, 14, and 27. 43. 46. verses: *Act.* 8. 33.) 4. To repeat the same things from diverse Scriptures helpeth our faith in showing the agreement of the writers, but it interpreteth not, except the words repeated be plainer: therefore use also for the ignorant literall expositions and illustrations used by learned men, and amplifie them for their capacitie.

Quest.

Men should not read, nor preach any thing but Scriptures, for Paul said, 1 Cor. 2. I determined not to know any thing but Christ, and Him crucified.

Ans.

That is, Hee would know nothing as principally belonging to his calling, but the doctrine of our salvation, procured by CHRIST and his sufferings: all other sciences and learning should be servants unto this, or otherwise how did Paul know the means of learning foresaid. 2. Some affirm that themselves speak nothing but the texts of Scripture, which they never did, nor can doe, except they only do the office of readers: for neither the speeches of their method, analysis, and division of the text, nor their doctrine, application, and uses, nor the numbers of chapters, and verses are in the text.

Quest. *In using the works of learned men, you seeme to allow their errors, who alledge the church, or counsels, or fathers, or popes, to be supreme judges of contraversies, and infallible interpreters of Gods Word?*

Ans.

Then CHRIST and his apostles should also seeme to do the same, for we imitate their practise. 2. If a king or his deputies make people understand his laws, by the manner of speeches and words of the people, are the people

people therefore interpreters of the law: So is it if we interpret Gods word, using the speeches of men.

Qu. How bath Christ interpret Gods word in the Scriptures?

Ans. By making some Scriptures so evident, that they need no other interpretation from the Scriptures, if the reader understand only the language: Such are these, Are they not twelve hours in the day? The servant is not greater than his master, &c. This evidentie and plainnesse is in stead of an interpretation. 2. By providing other plainer Scriptures, for opening up of obscure scriptures. 3. Though wee finde not the meaning of some Scriptures, yet we finde sufficient for our edification.

CHAP. XIII.

Some forbid the Scriptures to be read without interpretation.

Quest. Is it not lip-labour, and idle words, to read the Scriptures publicly without interpretation?

Ans. All the Scriptures can not be read without interpretation, for many Scriptures do interpret others.

Quest. But also they must be interpret by the studies and commentaries of learned men, otherwise he that readeth them is like a woman holding out a toome pape void of milk, that the infant can not feed thereon.

Ans. Peter calleth Gods word sincere milk 1 Pet. 2. 3 therefore it feedeth by it self: hence he and other Apostles wrote epistles without such interpretation. Some milk is thin, that children may easily feed on it, some is hard and curded, which must be made thin and rarified by hearbs: So some of Gods word is plain, and easie to bee understood, some Scriptures are hard and obscure, but they are rarified and made plain, that people may understand

derstand their Preachers by prayer, meditation and reading, obteine of the LORD the understanding, the gifts of interpretation, right applying and dividing of the word of the old and new Testament, which are the spirituall papes of the church: these gifts are the hearbs which rarifie this milk, and make it plain for the peoples capacitive. 3. The obscure scriptures should be read, for that which is obscure to some is plain unto others, and also Gods Spirit can help our faith by obscure scriptures; as when CHRIST cured the blinde with clay, which otherwise maketh blinde. This is known, when men say in their hearts, I know whatsoever yon obscure scriptures signifie, it is for my well; and if it be needfull, God will reveale it to me. 4. *Moses* without interpretation did read publicly the books of the law, *Exod.* 24. 7. *Josua* did the same, *Jos.* 8. 34. and *Shaphan* the scribe, *2 King.* 22. 10. The Eunuch read *Esay*, *Act.* 8. 28. *Philip* reprov'd him not for it: though he understood not the particular, yet hee might bee edified by some generals in it, before that *Philip* taught him: he saw in the words a rare example of patience and humilitie, fit for his imitation, viz. *One led like a sheep to the slaughter, that opened not his mouth against his persecutors.* No chapters in the scriptures wanteth some plaine things in generals or particulars. 5. Propheties and obscure Scriptures should bee read and heard as reverently and attentively as the disciples heard obscure things out of CHRISTs own mouth, and they learned humilitie, not being wiser than CHRIST, making a glosse of their own upon his words, but patiently did attend, untill the LORD after his resurrection, and the holy Ghost after his ascension did teach them.

6. *John* calleth them blessed that heareth and readeth this prophesie, though many things in it be not understood, and therefore could not be interpret, *Revel. 1. 3.* 7. The forbidding to read Gods word publicly, is an indirect forbidding it to be read altogether, which increaseth antichristian darknesse: for if it be like a toome pape read publicly without interpretation, what milk can it give privaty: See the next chapter.

CHAP. XIII. *Some deny the office of publick Readers to be lawfull.*

Quest. *The charge and office of publick readers, is it allowed by Gods word?*

Ans.

It is as warrantable as the charge of publick preachers, 1. for *Moses* a prince and a prophet was commanded, *Deut. 31. 11, 12.* to read Gods word publicly, when the people should appear before the Lord, that men, women, children and strangers may hear and learn, and fear the Lord, and observe the words of the Law. 2. Gods word is written, that it may be read; therefore it is called the Scripture: Neither is publick nor private reading forbidden in scripture, both are commanded and allowed. The Eunuch of *Ethiopia* read privaty, and *Moses* publicly: so did *Josua* and *Shaphan* mentioned in the former chapter. 3. The Scriptures themselves are canonicke preachings of Gods properties, his works, mercies, judgements, providence, and promises, &c. therefore they should be read publicly, either from the visible or from the invisible book of the memorie, if they can do it: but the reading on the visible booke is more sure. 4. *Paul, Act. 13. 27* testifieth that the Prophets were read every Sabbath Day. This was done without interpretation:

ration, for he saith, *They knew not the voices of the Prophets,* therefore they could not interpret the things they understood not; but CHRIST and his apostles did interpret them. 5. Preachers are also readers, for they read their texts publicly, before they give the sense, so did *Nehemie* chap. 8. and CHRIST *Luke 4.*) They who disallow the publick reading of Gods word, contradict themselves in practise, for they are publick readers, when they rehearse publicly the Lords prayer, or the blessing from the book of their memorie, and the text the ground of their sermons: yea, they and all the people read publicly the paraphrases of the psalmes, when they sing them in manner with a loud voice in the open assemblie: much more should the canonick Scriptures themselves be read publicly. 7. Necessitie also forceth publick reading, for poor people that can not read, may not sustein readers to their private families, therefore they must hear publick reading, or else they shall never hear at all: Also it is a honouring of God to heare his word reverently before men. If the ministeriall preachings be called Gods word much more the canonick preachings, dyed immediatly by Gods Spirit, are his word, but who can hear it without a reader?: then it appertaineth to the kingdome of darknesse, and of antichrist to disallow this charge. 8. It is objected that some readers are drunkards or profaine, but that should not hinder reading more then preaching, for some preachers have the same blemishes. 9. It is objected that they understand not many things which they read: so many make sermons on texts which they understand not, but none hindereth the lawfull tryall of the life & gifts of such as enter in both the callings.

CHAP. XV.

Private prayer of Preachers in the pulpit, and of people in the Church, is forbidden.

Quest. *IN a publick assemblie should a Minister pray privately in the pulpit before he begin his publick exercise? Is it not idolatrie or superstition, as some affirme, or ostentation, or against decencie and good order, seeing he hath prayed for the same things already in his chamber?*

Answ. Christ that night that He was betrayed, prayed thrise in the garden for the same things. 1. If within the church a lump of a wall fall down upon the preacher, should he neither pray to God nor man for relief, because he prayed for Divine protection in his chamber. 3. If men ascribe divine vertue or merit to the prayer, because it is laid within the pulpit, it is idolatrie: if they think it a more religious worship done in the pulpit then else-where, it is superstition. If they do it to be seen of men, rather then to glorifie God, it is ostentation: if the matter of the prayer be not holy, and the manner be not in reverence and humilitie, seeing the place is ordeined for a holy use, it is undecent, and against good order: But who can know the secrets of mens hearts? Therefore all publick religious exercises may with as good reason be discharged, for these evils may accompany them alio.

Quest.

Can private prayer edifie in a publick assemblie?

Anf.

Practise and example edifieth as well as preaching. 2. Example maketh people seek a blessing for their hearing, as the pastor doth for his preaching.

Quest.

In a publick assemblie, should not preachers and people concur in doing the same publick actions?

Anf.

They should concur in the same mater, but not alwayes in the same manner and actions: at publick prayer all should pray, the Preacher with a loud voice, the people in their hearts with a still voice. At preaching all should be exercised in the word, one in preaching, the rest in hearing it: but at divine praise all should sing with a loud voice. In a publick house men may pray for particular blessings to themselves, with as good reason, as in a private house they may pray for the church militant. 2. A publick house may admit private exercises, as duely as a publick person may have private affaires; So Christ in the temple had

one whom He healed, Sin no more, John 5. 14. So said He to the woman taken in adulterie, John 8. 11. So in a church men may meditat, read privatly, and do the private actions of faith and repentance: So the Preacher first considereth every word in his minde, least he preach in publick unadvisedly, and out of purpose. 3. At any time of the preaching men may send up ejaculations, without concurrence of the rest, and why may not the preacher do so before his publick exercises, whether the people be singing psalmes, or hearing the word read? But when he entreteth in publick, their exercises should give place to his more publick exercises; for they may read and sing at home when they can not have preaching. 4. At reading the word only, at singing of psalmes a paraphrase of the word only; but at preaching, both the word, and paraphrases, with the interpretation, doctrine and application are said: therefore other exercises should give place unto it, as unto a greater shining of the spirituall light of the same word.

Quest.

Did not the Lord forbid his Disciples, in Matth. 6. 5. to stand in the Synagogues, and corners of the streets, at private prayers: Ergo privat prayers should not be in a publick place.

Answer.

It was never forbidden in the Scriptures. 2. Because hee forbiddeth to doe after the meaning of all these words together, forbiddeth he therefore to do after the meaning of any part of these words separat from the rest? He forbiddeth not to pray, nor to pray standing in the synagogues, and corners of the streets, nor to pray desiring to be seen of men; but that they should not pray standing in the synagogues, and corners of the streets, desiring to be seen of men, as the hypocrites do, for they do all things for ostentation and humane praise, as the Lord saith of the Scribes and Pharisees, Mar. 23. 15. for they abused fasting and praying, and giving of almes. 3. For eschewing of hypocrisie, and vain glory, he bad the disciples do these things secretly, as well as openly, which hypocrites do not. 4. They should do these things before men, not for humane praise, but to provock others to do the like, and to show, that they are not ashamed to glorifie God before men: they should also do them privatly, to be exercised in the sinceritie of well doing, and to be frequented with the neglect of humane praise, and thereby to

acknow-

acknowledge that they are in the presence of the All seeing God, before whom they dare not be idle from well doing: they should esteem it a greater honour, if God alone behold them doing good, then if all men and angels were looking upon them. 5. The affecting to be seen of men at private prayer, is oftentimes a notable glorifying of God: So Daniel prayed 3th in the day, opening his windows of set purpose to be seen of men. Anna the mother of Samuel prayed privately in the Temple, in the sight of men, 1 Sam. 1. Christ prayed for himself before men, Joh. 17. 1 and he willingly heard many praying to himself before men, as Jairus for his daughter, the thief on the crosse, the Cananitish woman, Mat. 15. Peter prayed the Lord to wash his hands, head and feet, John 13. the Lord corrected the matter, but not the manner of his prayer. 6. The Lord in Mat. 5. 16. saith, *Let your light so shine before men, that they may see your good works, and glorify your heavenly Father.* No good works have no heavenly vertues seene in them then prayer; faith is seen in it, for we believe that God heareth us, and hope for we expect a good answer; and charitie, for in the Lords prayer we pray for others, as we do for our selves; and holinesse, praying not to be led into temptation; temperance, in desiring only dayly bread; patience, in suffering; and meeknesse, in pardoning wrongs, in the words, *As we forgive them that sin against us:* the zeal of Gods glory in the first three petitions, a thankfull praising of God, in this confession, *For thine is the kingdome, the power, and the glory, &c.*

Quest. May any pray privatlie in a publict place, where there is no assemblie?

Answ. They may, because of the reasons foresaid, whether they be forced thereto, because they want secret chambers, or because the church is the most secret house they can finde; or, because occasionally they are in it, when they would pray, or men are hindered by other businesse; to goe to their chambers, being far distant from them; or because men appoint churches for private as they doe for publict prayers, the one is as comely as the other; but men make decencie a reason for every thing, for the which they can not finde a reason.

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CH AP. XVI.

The principall opinion of the Antinomians or Libertines.

The first proposition concerning their chief tenet.

EVERY faithfull Christian being united to CHRIST by faith, is one with Christ, & Christ with him therefore as it is impossible for Christ to sin, so for the Christian.

Ans. If the union of two diverse natures make the united parts alwayes equall in properties, then the body is immortall, invisable, and an understanding substance, like the soul, for they are united in one person; and all the members may hear and see, &c. because they are one body with the ears and eyes; and every faithfull man is almightie, infinit, and eternall God and man in one person, for they are united to Christ, God and man.

2. If any be united to Christ, the Iust are united to him; but *Salomon* saith, they fall seven times a day, *Prover.* 24. 16.) 3. Before that *David* was made King, God testified of him, as *Paul* saith, *Act.* 13. 21. I have found a man according to myne owne heart: This was not the decree whereby God ordeined him to be holy, it was a divine testimonie: yet after this, though he had union with Christ, hee fell in murther and adulterie, and hee numbered the people. 4. *Iob* 3. 1, 2. cursed the day of his death, through impatiencie. *Lot*, whose righteous soule the *Sodomites* vexed, 2 *Pet.* 2. 8. fell in incest, and drunkennesse. See proposition 3, and 6.

The second proposition.

THOUGH Christians so long as they are but children in grace should have their hearts filled with such fear of God, as Scripture recommends, yet when they attaine unto perfect love,

love, they should bee void of all fear, Luke chap. 1. Verse 74.

Ans. That text speaketh of the fear of enemies, from which Gods people being delivered by Christ, shall serve God in safety, not fearing them any more: this deliverance is now begun, and shall be perfected in the life to come. 2. Salomon, Proverb. 28. 14. saith, Blessed is he that feareth alwayes; they can not be blessed without this perfect love. Moses in Deut. 6. 13. sayeth, Thou shalt fear the Lord thy God, and serve him. Paul saith, Philip. 2. 12. Work out thy salvation with fear and trembling: He saith not, Begin the work like little children, but work it out like men of perfect age.

The third proposition.

Christians effectually called, seing they want nothing of the glorified Saints, but the separation of the soul from the body, they need not all pray for themselves, but only for others. Therefore the Antimonians never say the Lords prayer.

Ans. The proposition is false, and the condition also, viz. that Christians have such perfection of glory in this life, Gods word proveth it not. 2. Salomon, 1 King. 8. 46. 2 Chron. 6. 36 saith, There is no man that sinneth not; and Prover. 20. 9. Who can say, I have made my heart cleane? I am pure from my sin, David Psal. 40. 8. saith, I delight to doe thy will, &c. This is a perfection in number, but not in degrees; for he subjoineth in vers. 12. that his iniquities are more than the hairs of his head; and in vers. 13. he prayeth for himself. They who are not effectually called, can neither pray for themselves, nor for others, David also in psal. 51. and 6. and 143. and else-where. Daniel greatly beloved of the Lord, Dan. 9. 18, 19. Steven full of the holy Ghost, Act. 7. 55. 59. Elias 1 King. 18. The apostles after they had received the holy Ghost, Act. 4. 24, &c. Paul after he was ravished to the third heaven, 2 Cor. 12. Old Simeon, Luke 2. 29, &c. all these prayed for themselves.

The fourth proposition.

Christians effectually called have their souls refreshed at all times with the sense of Gods love, mentioned Rom. 4. The joy flowing from it actually, continueth without interruption, and that it neither can nor should be mixed with sorrow, upon

upon any occasion; for seeing they enjoy the presence of God, the ground of their joy, the children of the marriage chamber should not mourn.

Ans^w.

All creatures have continually the essentiall presence of God. The Regenerate have alwayes his gracious sanctifying presence; for Christ said, I am with you unto the end of the world, Math. 28. 20. But no Christians in this life enjoy his intuitive presence, wherein is fulnesse of permanent joy, without interruption. Paul rayshed to the third heaven, had his joy interrupted by the messenger of Satan buffeting him; and 1 Cor. 4. 8, 9 saith, *We are perplexed, but not in despair, cast downe, but not destroyed.* Perplexitie interrupteth joy. 3. In 1 Cor. 5. 6. *While We are at home in the bodie, we are absent from the LORD:* his soul being in his body, he was sensible of this absence: 2 Job 3. 1, 3. *Cursed the day of his birth,* and chap. 17. 7. he saith, *My eye is dim because of sorrow.*

The fifth proposition.

A Christian may get such perfection of grace in this life, which after his effectuall calling needeth no more addition, according to that *Philip. 3. 15. As many as are perfect, be thus minded.*

Ans^w.

That place proveth the contrarie: for if their perfection needed no addition, why addeth Paul, *Tha. they may bee thus minded.* The preceeding verses, 12, 13, 14. show, how Paul confessed himself not to have perfection of degrees, but of numbers, for *He forgetteth things behinde, and reacheth unto things before, pressing towards the mark,* hee subjoineth, *Let these who are perfect bee thus minded,* that is, Let them studie continually to have addition in grace, pressing towards the mark. 2. In *Ephes. 4. 14, 15.* he acknowledgeth that they who should afterwards be no more children, yet they should grow in all things in CHRIST their head, and in 1 Cor. 4. 14. speaking of himself, and of others, he saith, *Though the outward man perissh, the inward man is renewed dayly.* 3. Peter (2

Pet. 3. 17. 18.) acknowledgeth that the people have a steadfastnesse in grace, and exhorts that they fall not from it, but to grow in it. *Job* speaking of the righteous man, chap. 17. 9. hee saith, *Hee shall be stronger and stronger,* the Hebrew is, *He shall adde strength.*

The sixth proposition.

TRue and unfeined repentance, though it be a singular grace of God, yet it should have no place in the soul of a Christian effectually called by grace, for three reasons. 1. Because the gracious pardon of God is not in part, but in whole, of sins bygone, present, and to come; and therefore seeing pardon was obtained once, upon condition of repentance, the practise of repentance is not to be renewed: 2. Because he that is born of God sinneth not, *1 John 3. 9.* partly seeing the seed of God remaineth in him, and partly by reason of his union with Christ: 3. Where repentance is, there must be grief and sorrow, but the joy of a Christian must not be interrupted.

Ans. 1. They say, The effectually called should not repent: We say, They who are not effectually called can not repent, because they want faith, the tree that bringeth forth such fruit: How then shall faith and true repentance be found in the world? 2. If any be effectually called, the lust must be so called, but they fall seven times a day, and as often they rise again; there is no rising again but by repentance.

Answer to the first reason. Pardon of sin was also obtained upon condition of faith, as well as repentance: If repentance must not be continued nor iterat, no more must faith; and so Christians having once believed and repented, thereafter they must be infidels and impenitent

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persons,

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Persons, contrarie to the Scripture, saying *The Just shall live by faith*, Hebr. 10. 28.) 2. Paul 1 Cor. 4 16. sayeth, *The inward man is renewed daily*, (see Luke 17. 4.) 3. They say, Pardon is granted also for sins to come but in the first proposition they deny that the effectually called sin any more, because of their union with Christ, and in the second reason of this proposition they say the same: So Satan fighteth against himselfe, his kingdome can not stand. 4. They say, Our bygone repentance is also for sins to come: How can we repent the sins we know not; we may depart from this life, to day, or at this hour.

Answer to the second reason. If any be born of God, it is the just men, but they fall seven times in a day. In 1 John 1. 8. it is said, *If we say we have no sin, we deceive our selves*, John numbrell himself among them, he being a father of perfect age in grace, he calleth Gods people, *My little children*, 1 John. 2. 1. Things that make sin compleet and perfect, are sinall impenitencie, and a full resolution to sinne, and a full desire and delectation in sinning without reluctation: they that are born of God sin not in this kinde, their sins come not to a full growth, for before they sin they studie to eschew it; in the act it self of sinning they strive and wrestle against it: when it is committed, they cut the throat of sin by speedie repentance; the seed of God by repentance choaketh this wicked growth. 2. Our union with Christ taketh not away all inherent sin in this life, but it worketh in us a hatred of all sin, a sorrow for sins committed, a thirst for righteousnesse, and it freeth us from the imputation, guilt, and punishment of sin.

Answer to the third reason. That the joy of Christians

rians is interrupted. See the answers to the fourth proposition.

The seventh proposition.

Christians effectually called, are obliged to sing the psalms of praise, as a part of their task in heaven, yet it is unlawfull for them to sing the penitentiall psalms, for so men make themselves lyars, not being under the sense of Gods wrath.

Ans^r. No Scripture sheweth that any did sing these psalms when they were under the fearfull sense of Gods wrath, or under a fearfull judgement, but at these times they prayed for succour and relief: all singing importeth mirth, though sometimes sorrow be mixed with it: The sentence of James was evermore true, that in trouble men should pray, and in mirth sing psalms.

Jan. 5. 13. 12. When Gods heavy hand was on David, his roaring and crying was fittest. Psal. 32. 3. 4. When he confessed his sins, and had gotten assurance of remission, he might cheerfully sing the same words which he used in his prayer in his agony: He made not the 51. psalme in the time of his murther and adultery, his forwardness and resolution to sin would

not suffer him, nor yet when his conscience was sore troubled for sin, the extremity of his grief and sorrow would not suffer him, but afterwards he made this psalm, that in the midst of his mirth he might glorifie God, by confession of his sin, and by calling to remembrance the fearful passage that sin brought him into.

3. As Christ after his resurrection, and begun glorification, retained some remembrance of his sufferings and humiliation, to wit, the marks of his wounds: so in our mirth we should remember our sin and miserie, using the same words of the penitentiall psalms, which we might also have used in our prayers.

4. Thus the most sanctified men are not lyars in singing the penitentiall psalms, because partly they were under such dangers, which now they remember in their mirth, or they are now under the like dangers, which if they have any comfort, they may confesse in their mirth; or they deserve the like evils; because of sin, which daily provoketh Gods wrath; but his sparing of them is equivalent to a deliverance from such dangers, for albeit God loveth his children, he loveth not their sin, but correcteth them for it, because he loveth them, Prover. 3. 12.

Q. May we sing psalms in time of great trouble, or sense of Gods wrath?

Ans. We may, if in the mean-time we have any comfort or assurance of our deliverance; but if all things seeme bitter or fearfull, we should rather pray: So Christ that night he was betrayed, after supper, he knew what troubles were at hand, but he was comforted in the assurance of a joyfull deliverance, and therefore he sung a psalme: but in the garden, when his comfort was abatted, and his agonie great, he only prayed: Thus Paul and Silas did sing praises to God in the prison, Act. 16. thus the holy martyrs praised God in the mids of the fire, and of other torments, looking that God will turn all to the best.

The eighth proposition.

Christians effectually called, whether they pray or praise in the immediat worship of God, they so constantly fixe their mindes upon God, and upon the divine purposes betwixt God and them, that though they praise or pray, so long as the body is able without wearying, the minde wandereth not for a minute.

Ans. 1. That is to say, the minde can not be long upon a good purpose. for they measure the constancy of the minde with the strength of the body, saying, *So long as the body is able, &c.* The Lord sheweth that the body is not able to continue long upon a good purpose, without wearying, speaking to his disciples, that could not continue with him in watching and praying, viz. *The Spirit is ready, but the flesh is weak.* (Mat. 26. 41.) 25. Paul in Rom. 7. 18. saith, *That in my flesh dwelleth no good thing*, and of his minde, he saith, *To will is present with me, but how to performe that which is good, I finde not.* And in vers. 23. *I see a law in my members, warning against the law of my minde.* Thus the flesh in Christians disquieteth the Spirit, chiefly at divine service, which the flesh abhorreth, and the body hateth.

The conformitie of these Novations with paprie.

1. **P**APISTS use alwayes privie meetings, and night meetings in places where true religion is professed; so do the defenders of these novations: 2. The hindering of the interpretation of Gods word in private families, as well as in publick assemblies, strengthneth antichristian ignorance and darknesse. 3. They diminish Gods word who leave out the words of the text, as the papists left out the second command; and they diminish it, who make the text but a cipher, and of no effect, as if it were left out: so doe the papists unto all texts that warrand conceived prayers, when they stint the set forms of the service book only unto the people, so do others unto all texts that warrand set forms, when they stint conceived forms only unto the people; they use varietie of words, but they stint their prayers unto conceived forms, both doe restraine the libertie of Gods Spirit, who allowed both the forms. All men may make use of set forms, if their itching ears hinder not; but many weak Christians are debarred from accessse unto their heavenly Father by prayer, because they understand not, and can not make use of conceived forms, and set forms are taken from them, except that some say the Lords prayer, but no further: Gods word alloweth further, in that CHRIST and his apostles used also set forms. 4. They who hinder the reading of prayers on paper, restraine the liberty of set formes as they do, who hinder the reading from the invisible book of the memory. 5. The singing of the psalms at the reading of every line, is like praying in an unknown language, as the papists do, for both take Gods name in vaine speaking without understanding. 6. The continu-

all use of the words: *Glory to the Father, &c.* is a popish superstition, the constant neglect thereof is an antichristianlike extremity, to hide by silence the chiefest principals of Gods truth, which should bee confessed before men. 7. Papists also blesse the people in a legall manner. 8. Popish prelates are enemies to presbyteriall government, taking upon themselves the whole power of church government: so some pretended reformers would have the ministrations of church government to be common to all the people, that none should rule above themselves. 9. The baptizing of children onely in the the years of discretion, is like popish confirmation, which is a baptizing of children in the years of discretion, as if the baptisme ordained by Christ were of no effect. 10. Some deny that Ministers admitted by bishops are lawfully called, though some bishops be actual Ministers: popish prelates do take the power of admission from Ministers, if they be not bishops: so both are enemies to Ministeriall authority. 11. *Pharisaicall* professors separat themselves at divine service, not onely from pagans, but also from such weak Christians, as are not much respected among men: so papists are much addicted to separation, men of Church office are separat from the people, in that they are called clergy and the people laiks: And prelates as if they were more holy, are separat from the inferior orders, and they separat all sound professors from themselves by excommunication. 12. The forbidding to read the works of learned men and sound writers, is oftentimes practised by papists, to the maintaining of antichristian darknes. 13. To forbid reading of Scriptures without interpretation, is a hindering of people

people, as the papists do to read any Scriptures at all, for if people be perswaded that publick reading edifieth not, what comfort can they expect of privat reading?

14. To forbid the publick office of readers, bringeth also privat reading in contempt, and so it maketh for hiding of Gods truth.

15. To forbid privat prayer in a publick place before people, it hindereth the glorifying of God before men, in a worship wherein God should be most glorified; so Antichristianlike it obscureth Gods glory.

To forbid privat prayer in churches, whether people be present or not, it maketh a superstitious difference of places, as if God should not be worshipped in every place by Christians in their generall calling, papists made the like difference between the body of the church, and the chancell or quier.

16. The Antinomians are members of Antichrist, for they are enemies to faith and repentance the chief doctrine of the Gospell they either contradict or pervert the Scriptures in all their tenets.

17. All the humaine traditions, heresies and errours, were brought into the church under the pretence of pietie and reformation of religion, and many are traced them through blinde zeal: thus are the

forbidden novations brought in, none of them have warrant from Scripture, which is Gods revealed will.

And thus we have finished the fourth Chapter.

And now we come to the fifth Chapter.

Chapter 5. Verse 26. the Lord saith to the apostles, if any of you shall teach you all things, and bring all things to remembrance, which we should only use conceived prayers, for the Spirit shall bring them to our memories?

Answer, When Christ, his prophets, and apostles used oftentimes words

words which were said before, had Gods Spirit no meddling with these words, because they were not new conceptions. 2. That text speaketh chiefly of preaching, which was the proper end of their particular calling. If they should not preach, using meditation, reading, and other mens travels, as means to help them, but only look for new conceptions from Gods Spirit, it would almost seeme that prayer should be so used, but the text proveth nothing of these. 3. The words of the text seeme rather to favour let forms of prayer; for the Lord saith, *The Spirit shall teach, and bring all things to your memorie, whatsoever I have said unto you;* there, is no mention here of new conceptions, but of things which Christ spake to them before; the text sheweth that Gods Spirit bringeth to mens memories things spoken before. 4. Gods Spirit giveth new conceptions, and maketh to remember old conceptions forgotten, and also to keep in memorie conceptions not forgotten; and he giveth men grace in their hearts to make use of all conceptions new and old, forgotten, and not forgotten, whether they be read from the visible book of paper, or from the invisible book of the memorie. 5. Then as the Sun and Stars are not only Gods work, when they are newly created, but also they still remain Gods work: so the conceptions of devout prayer are not only the work of Gods Spirit, when they are newly dyed unto men, but they remaine still his work, whether they be written or keep in memorie: & as it is a gift of God, that men may make use of the Sun and Stars newly created, or at any time afterwards; so is the gift of Gods Spirit to use religiously any devout conceptions, when they are newly conceived, or at any time afterwards. The poesie of Homer is his as well now as at the beginning; so are the meditations of prayer the effects of a sanctifying Spirit, as well now as before.

FINIS.

* * *

* of Christ

The second answers against 3 some Novations.

Add these to the Chap. 1. viz.

Question.

Sould we not use privie meetings, for exercising our talents; lest they be given untous in vain?

Ans. Davids brethren were stronger then himself. The souldiers which Gedeon removed were stronger then the threehundred which he retained, but God glorifieth himself in doing great things by the imployment of the weak ones, and by the humble patience and ready attendance of the strong ones: God did accept the zealous readinesse of David in preparing materialls for the temple; as well as the travells of Salomon in building it. The service done to God in the heart and intension, shall be as surely rewarded as the labours of the hand, if these things be done in faith: All the waters of a river, and the clouds of the air attend on mens service, though all be not imployed; So gifts given unto men should glorifie God, either attending on his service, or imployed in his service.

Add these to the Chap. 3. viz.

Quest. Seeing the set formes of prayers in scripture are but short tailed prayers, as some affirme, can they be fit for our imitation who use longer prayers? *Ans.*

If short prayers should not be imitated nor used, then we should neither use the Lords prayer, nor yet pray after that manner as the Lord commanded. 2. Neither

A

should

should wee use not imitat conceived prayers, whereof the most part in Scriptures are short tailed, as they call them. 3 The longest prayer in Scripture was said by Salomon at the dedication of the temple: It is twise repeated, viz. in 1 King. 8. and 2 Chron. 6. Thus Gods Spirit indyted twise the longest prayer. Repetitions are often indited by Gods Spirit, as in the 7 epistles. Revel. 1. 2. and 3. chap. In the beginning of every epistle is written *I know thy works*, And in the ending. *Let him that hath an ear hear what the Spirit saith unto the churchees*. In Matth. 23. Christ said 7 times: *Woe be unto you Scribes and Pharisees Hypocrits*. In the books of the Chronicles are many histories, which were in the preceeding scriptures: The 4 Evangelists oftentimes repeat the same histories.

Quest. *Is it not a sufficient and substantiall prayer if the w. ones say, God help me, or be mercifull to me for Christs sake, which they may learn at a conceived prayer?*

Answe. Much more is it sufficient for the strong ones, who have no need of so many helps; & so they need not hear conceived formes, but they may learn at set formes to say; God help me, or be mercifull to me, 2. If then you conceive that the stronger sort may have more abundance of matter & words, use also set formes, that the weak may have more matter and words, which they can not have by conceived formes, which they can not imitat nor understand: They may groan or mourne at them only because others do so, or because it is a custome;

Quest. *It is not mentioned in scriptures that the Apostles said the Lords prayer. Ergo we should not say it.*

Answe. Neither is it mentioned that they prayed in that manner: Should we therefore not pray in that manner?

2 Neither

2. Neither is any prayer in scripture so compleat and perfect in parts as the Lords prayer. 3. Charity should persuade us that they obeyed the Lord using this prayer, seeing no scripture saith the contrary. 4. Many Apostles knew they not the ten commandments? had they not faith and repentance? and dyed they not in the Lord? albeit they are not particularly mentioned in scriptures.

Quest. *It is more evident that they prayed in that manner, then that they said these words.* *Answ.*

They never used in scriptures so compleat a manner: But if the matter was included in the Lords prayer, they used also some of the words of the Lords prayer. *Christ said, Father forgive them they know not what they do. Luk. 23. Not my will but thy will be done. Luk. 22. Father glorifie thy Name, I pray that thou keep them from evill. Job. 17.* Here are many words of the Lords prayer.

Adde these to the Chap. 4. viz.

Quest. *Should not set formes be said from the memorie or from the heart, or said perquier, seeing reading of prayers is not commanded in scriptures.* *Answ.*

Neither is conceiving of prayers commanded in scriptures. 2. When Paul biddeth read his epistle. *1 Col. 4. 16.* He biddeth read all the prayers as well as other things in it. Such is the set formes in Chap. 1. vers. 2. Which ten times said in his epistles. The valediction Chap. vers. 18. See the like in *1 Thess. 5. 18.* When *John. Revel. 1. vers. 3.* calleth them blessed who read his prophesie, and Christ requireth if some had read the scriptures. *Math. 12. vers. 3. 5. Luk. 6. vers. 3.* they did not except prayers. 2. In *Rom. 15. 4.* Paul saith, *Whatsoever things are written, are for our learning: how shall we learn them, if they be not read? And if we learn them rightly, we should use them as the matter requireth: that is, we should pray, if the words of prayer signifie things needfull for us; Be they words of praise, wee should glorifie God; be they*

words of promise, stir up our hope; be they words of his law; learn obedience. If the words pray for such as read the epistle, both the Readers & Hearers thereof should concur, as they do with the prayers of a Preacher, & so these prayers are set forms.

Quest. How is Gods Spirit said to interceed for us at prayer?

Ans. In that his graces planted in our hearts enable us to pray; and God heareth us, because he respecteth these works of his Spirit in us: Christ interceedeth for us, by meriting these graces; and the Spirit interceedeth, by working, and making them usefull in us; and God heareth us, for the merit of Christ and for the work of his Spirit in us.

Quest.

Is the reading of prayers on a book lawfull, more then the reading of homilies?

Ans. No Scripture proveth the publick and private reading of homilies to be unlawfull, more then the expression of preaching without reading; for Christ is preached both the wayes to our hearing, and Faith that cometh by hearing excepteth none of the wayes: all the Scriptures are canonick preachings of divine veritie, and are continually read: So holy ministeriall preachings, which illustrate the Scriptures, may as lawfully be expressed with reading, as without it, chiefly when newly conceived ministeriall preachings can not bee had. 2. Reading of homilies is sometimes forbidden, not as unlawfull in it self, but because it maketh idle ministers neglect their studies, and hindereth them to interpret many Scriptures, when they dwell upon a few homilies, for they are called to interpret all the Scriptures, so far as they can. 3. The frequent repetition of the same homilies is not so needfull, as of the same prayers, for many weak ones can not at all learn to pray, except they hear the same words often repeated. Prayer is required in some measure of all Christians; but though every Christian should admonish one another, yet it is not requisite that every Christian should make preachings, which is the particular calling of the ministrie, but prayer belongeth to the generall calling of all Christians. 4. If men forget any words of homilies, they may speak other words of the same sense for them, without prejudice to the weak hearer, who need not the words in their memorie, if they know the sense; but if they forget words of set forms of prayer, though ministers speake other

words

words of the same sense for them, yet it perturbeth the memorie of the weak ones, who can not learn to pray, except they hear the same words often repeated, and not diversitie of words of the same sense. 5. Then it is better to read set forms, for oftentimes the best memories forget words unawares: But they who esteeme it Christian perfection, to change evermore their conceptions, they want that excellencie of perfection, which Christ and his dearest Saints had, in the submission of themselves to the practise approved by Gods word, in praying heartily, using the words which are read, and used by the Saints of former ages, when in their consciences they know that these words expresse their wants.

Quest. If a read prayer be lawfull, then you may cary your prayers in your pocket, or buy them in a book-binder shop, &c.

Ans. If conceived prayers be lawfull, men may have them for a lesse price, for they may conceive at their pleasure, if the essence of prayer consisted in words heard or seene: But the words heard or seen are only images and expressions of prayer, as painted men and beasts are but the images of men & beasts, though they be so named; so the naked images, and vocall expressions of prayer are called prayers: but if faith and fervent desires concur with the outward images and expressions, that prayer is a true prayer; and the inward desires alone are more substantiall, and true prayers, then the outward expressions alone, though both severally be called prayers. 2. These images in a lively way teach us how to form our prayers; but the holy Ghost inableth us effectually to pray, whether we use the means of hearing, or seeing these images; so the most substantiall prayers can not bee born in a pocket, or gotten from men, though the expressions may be gotten from men: it is only the expressions which men receive from ministers, as they concur, but the holy Ghost addeth true prayer to the expressions heard or seene.

Quest. Christ after his ascension gave gifts unto men to bee faithfully used, should we then by reading neglect our conceptions?

Ans. You need not neglect them, seeing you may conceive as much as ever you did before, or after reading. 2. True grace is more known in using the basest means, as Christ and his servants used, then to use the most glorious means that our loslie nature affecteth most. 2. The Scripture biddeth us pray, it biddeth not read the words.

Ans.

Ans. Neither biddeth it conceive the words. 2. We are bidden drink wine in a cup at the Lords supper, we are not bidden drink in a cup of mettall or timber, shall we therefore use only cups of gold, rejecting silver cups? saying, they are not Gods ordinance, because they are not expressly commanded to be used at the Sacrament; and shall we say that cups of gold are Gods ordinance, because we esteeme most of them, when as God warranteth not the one more than the other? So we are commanded to pray, without naming any form, yet we should rather use both the forms then both these cups, for examples of both the forms, but not of the mater of sacramentall cups, is mentioned in Scripture: Then when generals are commanded in Scripture we should obey in such particulars, as wherein true obedience may be seene: So we may pray truly in any form read, or not read, if we do otherwise, the cause is not in the form, but in our corrupt natures, that can not use the formes which the dearest Saints used.

Quest.

Is it not idolatrie in Gods worship, to direct our faces towards a book? we should look up to heaven, where God sitteth in glory.

Ans. If thou canst read turning thy back to the book, thy speech would seeme to have some reason: But thou canst not read without looking on the words, the book is not a religious object of adoration, but an object of necessitie. 2. The words are images of the things signified, if it be idolatrie to direct thy face towards them at prayer, so should it be at the singing of Psalmes, and at the reading of scriptures; for it is Divine Service to read Gods word for edification. 3. *Elias* upon mount *Carmel*, and our Saviour in the garden, without idolatrie prayed, with their faces towards the earth:

*Quest. How many wayes doth Gods Word warrand us to
exercise spirituall duties in particular circumstances?*

*Ans. Three wayes. 1. When Gods word expreslie
commandeth the duty with the circumstances, as when
the Lord forbid his disciples to fast like the hypocrits,
he bade them wash their faces, and anoint their heads.
2. When scriptures bring examples of the godly practising
these duties in their circumstances, as when Steven pray-
ed kneeling. *Act. 7.* 3. It warrandeth by way of conse-
quent, that is, it commandeth the generall duty not show-
ing the particular circumstances. But none can obey ex-
cept in circumstances, which inable them to obey. Then
Gods word which commandeth the duty expresly, con-
sequently commandeth to use the same circumstances,
because without them they can not do the duty. Wee
have a threefold warrand of set formes of prayer in scrip-
ture: 1. It is commanded as in *Matth. 6. Luk. 11.* He sets
down the manner and forme of prayer. 2. We have ex-
amples of set formes in scripture, as the blessing of the
Priests, it was also commanded. *Numb. 6.* And Christ
prayed thrise in the same words in the garden. So did
the Psalmist in the *Psal. 80.* 3. By of consequent the
scripture proveth that such as can not understand nor
imitat new conceptions, must use often repeated concep-
tions, or else they can not pray at all: And learned men
though they can conceive, by the same consequent they
must use set formes, or else they can not teach the weak
ones to pray: neither can they be free of the contempt of
the practise of Christ, and of his servants, and of the sim-
plicitie of Gods word, except they use also set formeall
They should not seeme wiser but esteeme it great wis-*

Some

come to imitat them in things lawfull, which are neither cerimoniall rites that are abrogat nor miracles that can not be imitat. Then as Christ commanded to give almes to the poor, consequently he commanded *Peter* to cure a creple, because he had no other riches. He commanded to baptise with water, consequently biddeth that in cold regions infants should be sprinkled, least dipping in water kill or hurt them. So in commanding us to pray, he willeth us to use formes fittest for our habilitie.

Quest. Commandeth he such as can not make use of conceived formes, consequently to read or hear them read?

Ans. He willeth. 1. that they pray in set formes, and concur with them. 2. And if they can not read, they should get some set formes perquier, by hearing them often repeated, by reading without reading. 3. And for that purpose ministers should read them: for the best memories, through cold and other diseases will forget words unawares, and they say other words of the same sense for them; yet it confoundeth weak memories, who are forced to forget the words, in whose place they hear new words repeated. A book is an artificiall memory ordained to help the weaknes of naturall memories, for this end God did writ his law on two tables, & caused his prophets write the scriptures: Gods Spirit worketh holy motions in mens hearts at the hearing of his word read, and also of read prayers, which the enemies of read prayers confesse were dyted by Gods Spirit at the first conception; and what hindereth him to be still effectually with his own work?

Quest. Is it not a stinting of prayers, if the weak ones use set formes only?

Ans. It

Answ. It is rather a stinting when the strong ones use conceived formes only: they stint the forme though not the words: men stint their prayers when they use only a part, and not the full liberty which God hath granted in his word, when they are able to use the rest also, which the weak ones cannot do. God hath given them liberty only to use a set form, for he hath not made them capable of any further, so that without miracle they cannot conceive. 2. They who urge them to conceive because others can conceive, they tempt God, as if they urged them to speak all languages because the apostles spake them: If God enlarge their gifts none hindereth them also to conceive. 3. Neither are they so stinted, but they have liberty to concur with conceived formes so far as they can. 4. But thou condemnest thy self in judging others who read prayers, when thou readest either prayers or praise unto God at the singing of psalmes, Gods Spirit worketh at the reading of both.

Quest. Do any despise set formes altogether?

Answ. Yea, for some affirme that Gods spirit helpeth no mans infirmities, but at the first conception of prayers; but they fight against themselves unawares, admitting sundry prayers in a set forme. 1. They conclude the divine service, saying the blessing in a set forme. 2. Their conceived prayers are set formes to the people that concur with them: It is a second rehearsing of their prayers, for the people conceive them not. 3. They stint them to say *Amen* at the end of every prayer: *Amen* is a short summe of the prayer. 4. The preachers conclude their conceived prayers, with a set form like to this, *To the Son, with the Father, and with the holy Spirit*

be glory, &c. 5. At singing of psalms, which is a set form of praise, they say also many prayers among them.

Quest. Is it not sluggishnesse to use set formes, neglecting varietie of meditations? *Ans.*

We neglect them not, for we conceive also. 2. If the use of set formes be sluggishnesse, then the contemners of set formes are sluggish, in using these set formes fore-said, and the people which concur are sluggish. 3. It is a greater sluggishnes when men apply not set formes unto their hearts, when their conscience can not deny but they signifie their wants: they can not pray without novelty of words. Some were moved to pray with set formes, taking them to be new conceptions, because they heard not these prayers before, but afterwards they loathed them also: They knew not the working of Gods Spirit, whereof they brag so much: they think Gods Spirit be like themselves, delighting only in novelty of words, and abhorring his own words, which himself dyed unto Christians before, so that he worketh no more by his own words, as they imagine; but they who grow in grace, despise not to use them also afterwards, as did Christ, and his dearest Saints. *Quest.*

Can book prayers be steadable at our departing from this life?

Ans. The last prayer that Christ said upon the crosse was a book prayer, written in the book of the psalms, He rehearseth it from the book of his memorie, *Into thy hands I commit my Spirit, Psal. 31*) 2. Oftentimes at death God holdeth before men the book of his judgments, wherein all their senses may read sufficient matter for meditation and prayer. 3. A well formed prayer for their present condition may be read to the great con-

confort of distressed souls, who cannot read by themselves
*Quest. How know you if the words of set formes be dyed
by Gods Spirit?*
Ans.

If they expresse things agreeable to Gods revealed
will, in his word.
Quest.

*How know you if Gods Spirit teacheth us effectually, to
use them rightly?*
Ans.

Every man knoweth best what is in himself: if Gods
Spirit work in his heart, hee prayeth expressing the
words with faith, with fervent desires and humilitie, in-
tending Gods glory, his own salvation, and the good of
others: though his expression be weak, his desires may
be fervent; no otherwise are conceived prayers known
to be dyed and made usefull by Gods Spirit: then as the
reading of a supplication hindereth it not to be a suppli-
cation unto a King, and the reading of a psalm hindereth
it not to be a praise unto God, so the reading of prayers
hindereth them not to be prayers, but it furthereth us
being ready to supplie the defects of our memory, and it
keepeth our mindes from wandring when our eyes and
memories are fixed upon the same matter, for diverse
objects of the sight oftentimes perturbeth the memorie:
and if we have not the words in our memorie, a well
formed prayer in the book of things perpetually need-
full, will furnish unto us matter and words for our ex-
pression: and it bringeth our wants to remembrance,
Gods Spirit assisteth all who use the lawfull meanes and
confide not in their own strength.

*Quest. Do you match two or three read lines with Gods
Spirit, as if they could inable us to pray?*

*Ans. Neither can two or three new conceptions
inable*

inable us to pray. 2. By what spirit do you calumniat
us as contemners of Gods Spirit, unto whom we never
matched the Canonick Scriptures, much lesse conceived
and set forms; all which profit nothing, if Gods Spirit
work not by them. 3. In the psalme fourth in miter,
O Lord grant us thy countenance, thy favour and thy grace, all
such prayers of the psalms in miter are paraphrases of the
text, as the read prayers are of some petitions of the
Lords prayer; Thou by reading them at singing, con-
demnest thy self, in judging others who read prayers,
which is more needfull then singing of psalms in this
life; if at the reading the words of prayer in the psalms,
thou prayest not in thy heart, if the words expresse thy
wants, thou playest the hypocrite: and if thou pray, then
thou readest a set form of prayer as well as of praise; for
they are not new conceptions; You confesse that men
speak by the Spirit in their new conceptions; our set
forms at the first expression were new conceptions: then
who bindeth the Spirit to the set forms of prayer in mi-
ter, more then without miter? or who bindeth him to a
read praise, more then to a read prayer? The Spirit in-
ableth us to both, 1 Cor. 14. and *Ephes. 5. 18*) 4. Natu-
rally all men abhor prayer more then singing of psalms,
because of the melody in singing; if they pray without
singing, they supplie the melody with novelty of words,
which is admired by Pagans, as well as by Christians: it
proceedeth not from Gods Spirit in christians, but from
fatan, and from their naturall part, to abhor any forme of
worship, which was in request with Christ and his dear-
est saints, and was dyted by Gods Spirit in his word: if
Gods Spirit work not with him that readeth, because the
concepti-

conceptions are not his: so is it with him him that con-
curreth, for the conceptions are not his, but if both
apply the words to their hearts, the conceptions are
theirs as truly as they were unto the first expressours:
neither can any now living be the first expressour, for
many have had the same conceptions before.

*Quest. Reading seemeth more barnly, and therefore it is
fitter for children then for aged men: it seemeth barnly, because
the words are few and often repeated, &c.*

*Answ. Seeing Christ the ancient of dayes, and his
Prophets and Apostles did read from the book of me-
mory, it becometh men, if they were older then Me-
thusalem, and wiser then Salomon, to read upon the artifi-
ciall memorie of books: At Divine Service Christ did
read on the book of Esay, Luk. 4. vers. 16. The apostles
did read also on visible bookes, for Paul had bookes
and parchments, 2 Tim 4. Gods Spirit who was
effectuall with Christ, reading a text of old concepi-
ons; will also be effectuall with his members, reading
old conceptions in any Divine Service. 2. The cen-
suring of read prayers is an indirect disallowing of
reading the Scriptures, except the Lords Prayer which
expresseth all our wants, and that for the same rea-
sons which they use against read prayers, viz. They
are read: They expresse not all our wants, Men
know them before they read them, They are often
repeated, They are not their conceptions who read
them. 3. Thus thou disallowest that aged men
sing psalms, which is more barnelie then reading
of prayers, for children delight more in musick:
But except we be humble like bairnes in submitting
our*

our selves to the simplicitie of Gods word, we shall not enter into the kingdome of Heaven. 4. Reading and conceiving prayers, without feeling, is both bairnly and manly, for it is naturall to young and old, to pagans and Pharisaicall professors; but if there be a sense and feeling, Gods Spirit worketh it above nature. 5. If few conceptions make prayers bairnly, then our set forms are more manly then almost all the prayers in Scripture of any form, for we expresse mo conceptions in them. Thus our Novators will seem to have more of the working, and presence of Gods Spirit, then all Gods Saints in Scripture, and out of Scripture, who follow not their errors, because they have longer prayers. God grant that they devour not widows houses, under pretence of long prayers, and that they think not to be heard by much speaking, as Christ speaketh of the Heathen, Matth. 6. Shall Christ and his Saints in Scripture be esteemed lesse zealous, lesse religious, and of lesse perfection, because their prayers were shorter, and because many of their prayers did not expresse all their wants.

Quest. Why hath Gods Spirit mixed prayers with the praising of God in the Psalmes? *Ans.*

That in our mirth and singing we should not be exalted out of measure, but in the midst of our mirth we should remember our miserie, in seeking succour and relief. 2. Because the prayers include in themselves a confession of his praise: for when we seek good things, it is an acknowledging that God is able and willing to give them: this is a great praise. 3. Christ in the Lords prayer did joine praise with prayer, to stir up our courage, in the assurance that God will hear us, when we say, *For thine is the kingdome, power, and glory, &c.* And in the psalms prayer is joined with praise, for the same end also; thus we pray in a cheerfull manner, and praise God in a modest gravitie.

Add these following to the Chap. 5. Of formal and materiall praise in the psalms.

Quest. What is divine praise formally?

Ans. It is a serious and loving commemoration of any good thing that is in God, or from God, which is done to the setting

setting foorth of his excellencie and worthinesse: thus if the words expresse directly his properties, and noble acts to be in him, or from him, whether in a proper or figurative speech, it is a formall divine praise. It is acted two wayes; first, without melodie, and in prose, as when Job said, *The Lord hath given, and the Lord hath taken, blessed be the Name of the Lord*, Job 1. and David said *Let us fall into the hands of the LORD, for his mercies are great*, 2 Sam. 24. Secondly, or with melodie vocall, or instrumentall. If it was vocall only, the Hebrews called it *Shir*, a song; if instruments were added to it, then it was called *Mizmor*, a psalme.

Quest. What is divine praise materially, when this formalitie is not expressed?

Ans. When the good things which procure praise unto God, or prove Him to be praise-worthy, are mentioned, not expressing any confession that they belong unto God, as the first five verses of the first psalm prove by way of consequent, that God is good, and bountifull, in that *they are blessed, who sit not with scorn, but meditate continually on Gods law, &c.* If God were not good and bountifull, they could not be blessed nor prosper; for a wicked tyrants afflict the godly rather than others, so would God do, if he were unmercifull and cruell. 2. When the wicked deeds of Doeg and Achitophell, and others are mentioned, it commendeth the long suffering patience of God, in that they lived on the earth a moment, & his justice is more manifested in punishing them. 3. In the psalmes 6. 51. and 143. in their prayers, by way of consequent God is acknowledged to be Almighty, and mercifull, otherwise men would not seek such things from him. 4. All formall praise consisteth in an expressed confession and acknowledgement, that the good things are in God, or from God. The materiall praise hath not this confession and acknowledgement expressed, but understood, and included in the words, and may be proven to be procured and merited, by the things mentioned in the words. 5. The materiall praise is as true and reall as the formall: as true praise is included in this prayer, *Leave not my soul in hell*; as when we say, *Thou hast not left, or dost not, or shall not leave my soul in hell*, by way of confession, but the praise included in the prayer is not so conspicuous.

Quest. Why is the book of divine praise called the book of the psalmes, seeing many prayers are also in it?

Ans.

Ans. Because these prayers are also divine praises materiallic, though not formallie, for divine praise is included in them. 2. Many works are named from the things in them, which are of greatest moment, or manyest in number: a book of *Jeremy* is called the *Lamentations*, for it is full of mourning speeches; yet divine praises and prayers are also in it: the books of the Kings have also histories of some priests and prophets; the Lords prayer hath also some formall praise in it: *viz.* *For thine is kingdome, power and glory, &c.* but no formall petitions and prayers are in it, praise is included in them: in the first three, for things that concern Gods glory; in the last three, for things that concerns mans necessitie.

Quest. Can we in one sentence and in the same words, both praise God, and pray unto him at once?

Ans.

Many sentences have formall praise, which include no prayer in them, as when we say, God is Almighty and Eternall, God dwelleth in heaven: Christ is the only begotten Son of God: he is God and Man in one person, but no sincere prayer wanteth divine praise included in it: the formall prayers of the psalmes have materiall praises included in them, and so he that singeth the prayer doth also praise. 2. Two contraries in extreme degrees can not be in one subject, as they may be in their remitted degrees; prayer and praise are diverse things, but not contrary: then as the Sun in one beame of light may send down both heat and illumination at once, so we may send up unto God prayer and praise in one sentence, whether the prayer be formall and the praise materiall; as, *O Lord rebuke me not in thine anger*, for it redoundeth to Gods praise, that his reproof should be feared;
or the

or the praise formall, and the prayer included in it materiall: as a leper said unto Christ, *If thou wilt thou canst make me clean*: Item, *A broken and contrite heart, O GOD, thou wilt not despise*, Psal. 51. Or whether a formall prayer, and a formall praise be together in one sentence; as, *Give ear, O shepheard of Israel, thou that ledest Joseph like a flock*, Psal. 80.) 3. Ioy and sadnesse are contrarie, Christians may have them together in their remitted degrees in this life; but in the next world the Elect shall have joy, and the reprobate sadnesse in their extreme degrees. In this life if the joy of Christians be greater then their sadnesse, they should sing formall or materiall praises, or prayers: if their sadnesse be greater, they should not sing at all, as James sayeth; but rather pray without singing, though praise be included in the prayer, they should expresse lesse mirth, when their sadnesse exceedeth their joy. *Quest. When we sing a psalme which hath prayers in it, we sing to the praise of God, is this singing a formall, or materiall praise?* *Answe.*

Both materiall and formall praise may be sung to the praise of God. 2. In respect of the musick our praise should be formal, keeping the right manner of the tune: and herein they transgresse, who interrupt musical praise giving place to a reader, at the end of every line, by reading the line following. The pauses used between lines is a comely ornament unto singing, and is as necessary to distinguish the lines, or principall parts of the tunes, as it is necessary that shorter pauses should divide every note from another: without distinctions and pauses all the tune should be but one note: Musick without number and division is not musick; but musicall praise is deformed

med, by a non musical interruption of reading, and Gods ordinance ordeined to chear up men for diuine praise, is deformed and rent, and so it abateth chearfulnesse, they do euill that good may come of it, choosing a deformed muscally praise, when they may have a rightly formed praise, They do it, that ignorant people may sing with them. But humane will-worship can not take a good effect, for Gods Spirit never taught it; Therefore in stead of praise, they abuse Gods name, because they sing oftentimes many lines, not knowing what they say of God, even when the sentence is ended. Their blind zeal do not read sentences of prayer, that the ignorant may learn to pray which is more needfull in this life: It were better to sing perquier but one verse of a psalme all our lifetime, then to deforme Gods worship, thus singing all the psalms. Some use this deformitie, because nigardnesse hindereth them to buy a number of psalme books, and slugishnesse hindreth them to teach their domesticks to read. 3. Where there are two, or four, or six or mo lines in a sentence, before the last line be heard, the ignorant know not what they have sung, and so they play the hypocrite and abuse Gods name, seeming to praise God when they know not what they say of God, and when the last line is read, many know not the sense, because they have forgotten what was sung, and so still they abuse Gods name: And such as know the sense also abuse Gods name, for they have but sung the last line only with understanding: It is a none sense to sing a part and not the whole sentence with understanding; And though some have the psalme in their memorie, yet they deforme Gods worship, interrupting it with reading.

ding. When ignorant papists pray in Latine, not knowing what they say, it is as true Divine worship as when we sing words of praise in our own language, not knowing what we say. If any sing reading on a book, not taking heed what he saith, it is but his own fault, and hee may amend it at other times, but when a multitude is forced by a law or custom to do it, this is more antichristian like; the ignorant might praise God in their hearts with a hundredth fold more true devotiō, & with understanding if only the psalme were read to them in prose or in verse. But the pride of the obstinat will not amend, though they know their errors. In respect of the transcendent condition of all the psalms, the praise of every psalm may be called formall, for every psalm hath some formall praise in it, even the penitentiall psalms, as *Psalm. 6. 8. 9. Psalm. 51. 16. 17*) 4. Materiall praise in singing may be made formall, by adding to it, and concluding it with a sentence of formall praise, as *Glory to the Father, and to the Son &c.*, importing, that not only the glory of all things, but particularly of the things mentioned in the words presently sung; belongeth to the Father, &c. If the ignorant get these words, with the last verse of the psalm 28. viz. *Thy people and thine heritage, &c.* they may sing them orderly, albeit they sing no more with the rest at all occasions; for these words of prayer and praise are as substantiall and plain, as any words in the book of the psalms. 5. When men sing words which have no formall confession, they may make the praise formall in their hearts, if they consider and acknowledge what work God hath in the things mentioned by these words.

6. When formall prayers, and other speeches are equi-
volent

valent to formall praises, they may also bee called for-
mall praises.

Quest. *How are they equivalent to formall praises?*

Ans. If a formall praise be added to a formall pray-
er, in the same sentence, as in the third petition of the
Lords prayer, *Thy will be done in earth &c.* and *Psal. 11. 1.*
Have mercy on me, O God, according to thy loving kindnesse, &c.

2. If in the prayer Gods name be expresse, with epi-
thites of praise, as, *Give ear O shepheard of Israel Psal. 80*

3. If the matter and purpose of the prayer concerne the
manifesting of Gods glory, in expresse words, as in the
first two petitions of the Lords prayer. *In Psal. 115,*
Not unto us O Lord, but unto thy name give the glory: The
third petition of the Lords prayer is a formall praise,
both in this respect, and in the respect forsaide. 4. Speeches
that are not formall praises by expresse confession, if
they attribute unto God honourable and divine things,
by insinuation, they are formall praises by insinuation,
as in *Psal. 2. Serve the Lord with fear and rejoyce in trem-
bling,* for it is a direct formall praise that God should be
served and feared.

Quest. *Who are authors of Gods praises?*

Ans. The elect men and angels act his formall
praises, when they consider his excellent works, and the
good things in them, and the good things of God mani-
fested in his word, and works. And they ascribe all the
honour and glory thereof unto God, by confessing him
to be the Author, Conserver and Ruler of all, more Ex-
cellent then all, void of all imperfections; and wants
that are in all, &c. They act his materiall praise also, in
that themselves are the excellent works of God, a mat-

ter of great praise; and therefore they should take notice of themselves, to be stirred up to praise God formally, as they are alwayes his praise materially. 2. All other creatures act only his materiall praises, that is, They are a matter of his praise, in that they show forth in themselves admirable effects of his power, wisdom, love, bountifullnesse, justice and holinesse, &c. which things prove & procure most great praise and glory; And therefore in the psalme 148. all creatures are exhorted to praise God, that is, They should show forth the excellent things that God placed in them, that the great creator of all may be taken notice of thereby and praised. The psalmist speaketh to dumb creatures who can not make answer, but in that God inableth them to hold out & show to the world his excellent gifts, it is in stead of an answer, for it is a materiall praising of God. And also his speech to creatures void of understanding provoketh men to take notice of Gods gifts in the creatures, to be stirred up to praise God formallie, lest they prove worse then the creatures.

Quest. Our Psalms in meeter, are they a translation, or a paraphrase of the Hebrew text? You call them paraphrases, as the set forms of prayer are of the Lords prayer.

Ans. The miter sheweth them to be paraphrases, for it hath the meaning of the text in mo words then a translation requireth. 2. When translators adde mo words; then the just interpretation requireth, it is, because the meaning of the text can not otherwise be understood, and yet the text that hath these words added, if with these words all be considered, as parts of one sentence, they are a short paraphrase, because more then the text

is added to explicat the text: But when all the words or sentences of the book are explicat and illustrat by other words, there the whole work is a paraphrase. 3. The most learned Latine Poets call their psalms turned miter a paraphrase; Buchanan calleth his psalms *Paraphrasia Poetica*, because sometimes sentences, figurative speeches, and other illustrations, and words are added to the text; sometimes the words of the text are turned into other words, and sentences of the same sense; these things are done in the whole work, that the Poet may have choole of words to make the miter agree with the text: so is it with our psalms in miter, for no Scriptures can bee turned into miter by a naked translation.

Qu. If our psalms in miter be a paraphrase, then we may make paraphrases of all the Scriptures, and so read them publicly.

A. That is not needful, for many Scriptures are understood at the reading without a paraphrase. 2. If our psalms in miter were only the translated text, then Preachers should make sermons on them, and readers should read them publicly, as they do other Scriptures, & the verses in miter cited to prove matters of divine verity. 3. It were not hurtfull, but profitable for the hearers, sometimes to read paraphrases of all Scriptures; but this is supplied by preaching, catechising, & by the plainnes of many Scriptures, at the reading then these paraphrases are not so needfull.

Quest. Seeing the translators of other Scriptures adde some words to the text, why may not the translations be called paraphrases?

Ans.

If the whole Scriptures had illustrations, & other helps forsaide, in every sentence as the book of the psalms haeth, then might it be so called, but such helps are few, & seldom found in other Scriptures.

Add these following to the chap. 6. viz.

*G*ive some example in the book of the Psalms, where the whole sentence Gloria to the Father, and to the Son, &c. is said in substance.

Ans. In Psal. 110. 1. The Lord said to my Lord, &c. that ye whole sentence, Gloria to ye fa- &c. is, The
 it a paraphrase of ye verses 1 & 2 of psal
 130 & of verse 1 psal. 118.

is, The Father said to the Son, sit thou at my right hand, &c. and vers. 2. the holy Ghost is called The rod of thy strength: He is a golden scepter, holden out to comfort the godly, but an yron rod to bruisse the wicked; thus glory is given to all the three persons, the Father is glorified, in subduing the enemies of Christ; the Son is glorified, in sitting at the right hand of God, and that his enemies shall be his footstool; the holy Ghost is glorified, in that he is the effectuall rod of Gods power, rui- ding in the mids of Christs enemies, and subduing them; and in verse 4. the Eternitie of the three persons is expressed, in that the Lord made Christ a Priest for ever, without beginning, and without ending, because He is after the order of Melchisedeck, Heb. 7. He can not be a priest for ever, except God his Father continue for ever; for none can be a priest, without a God un- to whom he must offer sacrifice, and with whom he must in- terceed for people: the holy Ghost must also continue for ever; for if the anoynting whereby Christ is effectuall shall cease at a- ny time, then Christ could no longer remain a priest, nor doe that office. So in this psalm God is glorified according to the full sentence wherewith we conclude our psalmes.

Quest. Pope Damasus caused first that sentence be sung in Gods Kirk, should we not reiect it, because papists first practised it?

Answe. Shall no man make use of cities, tents, harps, and musickall instruments, because cursed Cain builded the first city, and his children invented the rest? Balaam the false prophet first said, *Let me die the death of the righteous.* Palladius sent from pope Celestine, brought the gospel first into Scotland; and one Au- gustine sent from pope Gregorie, brought it into England, when popish superstition was greater then in the dayes of Da- masus, who lived in the 400 year, Palladius in the 500. and this Augustine in the 600 year of Christ. The builders of Babel first spake all languages, shall wee therefore abstene from all these things? 2. Therefore let us embrace the good things a- greeable to Gods word, which they made use of, but cast away the infidelitie of Balaam, the vain confidence of the builders of Babel, the superstition of papists, who used this sentence at the masse, and at the end of every psalm read or sung. 3. Pope Damasus said not first the substance of that sentence, neither used

used he it first in musically praise; the substance of it was said in Revel. 4. 8. and it was sung when the psalm 100. was first sung; and other passages of the psalms have the sentence included in them, as the psalm 45. vers. 7. psalm 2. and psalm 136.

Quest. Is it comely at one exercise of divine praise, to sing parts of diverse psalmes together, as if they were parts of one psalm or song, and that in public meetings?

Ans.

Gods Spirit approveth it by the like practise, in 1 Chron. 16. 7. When David gave a psalm to thank the Lord, into the hands of Asaph and his brethren: this song of psalm was made up thus, to wit, from the verse eight of the chapter, unto the end of the verse 23. are written fifteene verses of the psalm 105. and from the 23. verse, unto the end of the verse 33. are written the words of the whole psalm 96. and in the verse 34. is the first verse of the psalm 107. all is one song. Item the first five verses of the psal 108. are the last five verses of the psal 57. and the rest of the psal 108. are the last eight vers. of the psal 60.

Quest. Is it not good to practise some of these erroneous novations, for clearing of schisme, and for keeping of union and conforming with some religious persons, who in great Zeal defend them.

Ans.

Zeal in defending error is not a godly but a blind zeal; it is thus known, in that they defend these errors as carefully as they do the clearest principals of divine veritie, and they persecute such as embrace them not, as if they were hereticks. 2. Would thou keep union with them in their errors, rather than with Christ and his apostles, who were immediately taught by Gods Spirit in divine veritie, which admitteth not such novations. By so doing, you eschew not, but you entertaine a most dangerous schisme, dividing your selves from the puritie of the most loyal and infallible preachers of the truth. 3. If for to make you strong with humane friendship you so despise Gods truth, that you make errors equall unto it, professing both together, as if they were both but one truth, then it will be a just reward, if God suffer you to fall by degrees into palpable antichristian darknesse and if God kindle unquenchable hatred and discord, between you and your affected societie, wo shall be to him that maketh flesh his arme. Jerem. 17. 5.

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